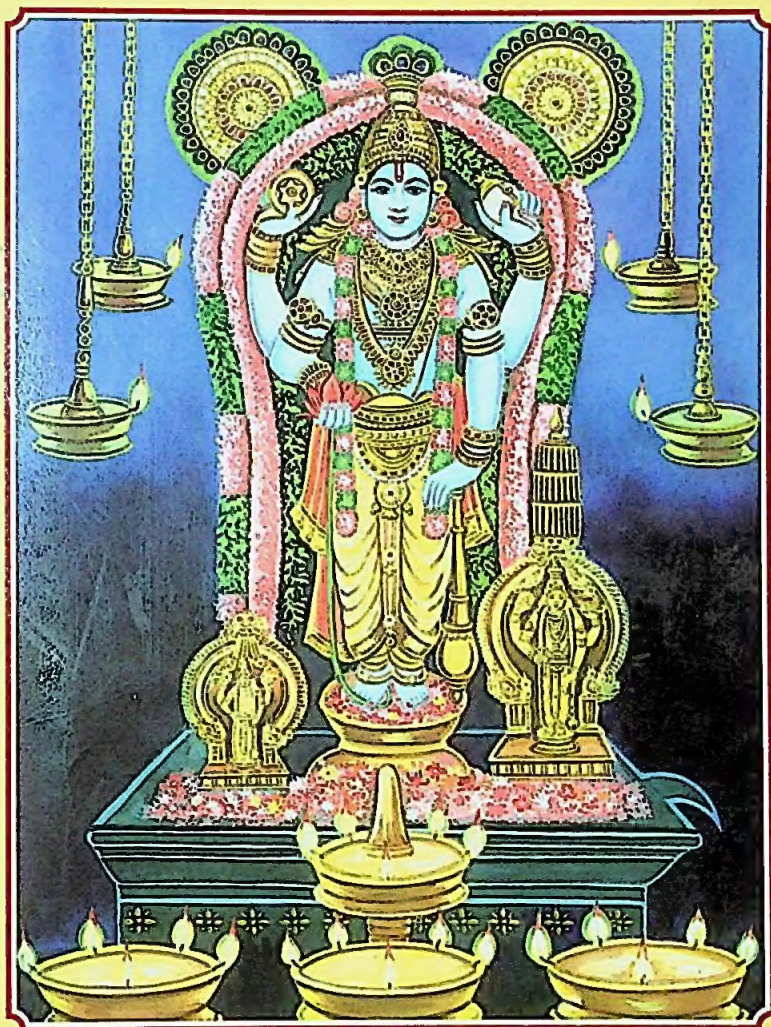


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Śubhāśamsā

कल्याणकृत्कल्पद्रुमाङ्करूपं नारायणीयं समुपासनीयम् ।
मारांऽभिमानाद्रिपवीश्वरं सद्-भक्तिप्रियः शक्तिप्रदोऽस्तु कृष्णः ॥

This *Nārāyaṇīyam* Number of the *Kalyana-Kalpataru*, which is the eminent thunderbolt to destroy the mountain like passions of Kandarpa Kāmadeva, is certainly adorable forever.

May Lord Kṛṣṇa who loves devotion, give us the strength for the welfare of the country and society and let the bestial forces be eliminated.

—Rabindra Nath Guru

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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA-KALPATARU

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Salutation to Lord Viṣṇu

मेघश्यामं पीतकौशेयवासं श्रीवत्साङ्गं कौस्तुभोद्भासिताङ्गम्।
पुण्योपेतं पुण्डरीकायताक्षं विष्णुं वन्दे सर्वलोकैकनाथम्॥

(Śrī Pāṇḍavagītā 5)

I bow before Śrī Viṣṇu who alone is the Lord of all regions, who has charming blue glow, wears bright golden silk, whose chest is adorned with the sign of Śrīvatsa, whose limbs are lustrous with the glow of Kaustubha gem and He, the Lotus-eyed one can be approached by the pious souls.

Introduction

Nārāyaṇīyam is a condensation of the *Bhāgavata Purāṇa* composed by Śrī Vedavyāsajī consisting 18000 verses in twelve *Skandhas*. This *Nārāyaṇīyam* consists of 1036 verses in 100 cantos. The *Nārāyaṇīyam* is a text that takes a high place in Sanskrit literature, both as a poem and as a devotional hymn. As its author was a poet-devotee and high scholar of Sanskrit language hailing from Kerala and as it was traditionally connected with the great Kṛṣṇa temple at Guruvāyupura in that state.

The author of this *Nārāyaṇīyam* is Nārāyaṇa Bhaṭṭatiri. This is undoubtedly the major work of Bhaṭṭatiri. The work is known by this particular name for two reasons—one, that it deals with the glories of Nārāyaṇa, the Supreme Being who is the resting place (*Ayanam*) of all *Jīvas* (*Naras*) and the other, that it is the composition by the poet-devotee Nārāyaṇa.

How this *Nārāyaṇīyam* was composed? Acyuta Piśāradi was the grammar teacher of Nārāyaṇa Bhaṭṭatiri. Nārāyaṇa Bhaṭṭatiri had great respect and reverence for his teacher. He admired and respected him very much. A few years after, Acyuta Piśāradi fell a victim to paralysis. Bhaṭṭatiri attended on his great teacher and, according to tradition he took upon himself the ailment of his teacher and became a paralytic himself. He asked himself to be carried to the temple of Guruvāyūra where he could take shelter at the feet of Lord Kṛṣṇa and supplicate to the Lord for the eradication of his disease. It will not be out of place if it is mentioned that Lord Kṛṣṇa of the temple of Guruvāyūra has a legendary history. When Dwārakāpurī was submerged by the sea, the idol of Lord Kṛṣṇa was also carried

by the current of the sea. This idol was the family deity of Lord Kṛṣṇa Himself. This idol was restored by Bṛhaspati, the *Guru* of *Devatās* and the Wind *Devatā*. This idol was installed in the temple of Guruvāyūra in Kerala. As the idol was installed by *Guru* Bṛhaspati and the Wind *Devatā*, therefore, this temple has been named Guruvāyūra.

As the malady of Bhaṭṭatiri continued, he was suffering of poignant pain all over the body. He sent a messenger to a great saint Thunchath Ezhuthachan for advice. He got the reply that he should make entreaty to Lord Kṛṣṇa in the Guruvāyūra temple for the cure of this ailment. He should compose a hymn in praise of the Lord giving an account of all his incarnations beginning with the incarnation of fish.

This poet-devotee visited this temple daily and supplicated to the Lord daily for the protection of him from that disease. Daily he composed about ten verses and prayed to the Lord Kṛṣṇa for the cure of physical ailment. As it was a prayer for the relief of the disease, it cannot be called a prayer of a true devotee. In considering this question, it has to be taken note that according to the *Gītā*, devotees are of four kinds—the afflicted, the seeker after worldly possessions, the seeker for knowledge and the man of wisdom. All these are recognized as noble but the man of wisdom is regarded as the best one. But the devotee—a distressed one is a devotee after all. Bhaṭṭatiri hence, was a devotee of the first kind to start with one in utter distress caused by his incurable disease. But he shows in the course of his hymns in verse after verse, that his only object in supplicating for relief from pain or disease was that he might afterwards devote all his efforts to the practice of wholehearted devotion to Lord. Really his disease has made a turning point towards Lord. Really speaking his body with incurable ailment proved the greatest of his teacher, because it was responsible for turning him to seek shelter in the Lord. At the end of canto

after canto he pleads with the Lord to make him a devotee and bless him with Divine love. He wants vitality, energies to be blessed with, so that he may keep preaching message of *Bhakti* in the world like sage Śuka and sage Nārada. It is told that he was given a reward in the form that he was blessed with a vision of the Lord described in the last canto of this work.

It is not only the narratives of the *Bhāgavata* that are summarized in the *Nārāyaṇīyam* but also its philosophical and devotional teachings in the first canto the first verse is so thrilling that one is immediately inspired to go to the temple of Guruvāyūra and have its glimpse.

The four ends of life are valued in the religious scriptures. They are righteousness, riches, prosperity, enjoyments and salvation. The purpose of this work is the salvation of man, the most significant of all *Puruṣārthas* (values of life). He recognizes the *Bhakti* as the master sentiment for the attainment of redemption. Therefore, about fifty cantos have been devoted to the life of Lord Kṛṣṇa and his activities. What a beautiful version of the blessed vision is given in canto 100. On mere reading it, one gets thrilled and he feels that if Lord Himself is according His vision

In this work one thing very significant is, that personal God and impersonal God are one and the same that has been unequivocally stated. Personal God means *Saguṇa* aspect of God and impersonal God means *Nirguṇa* aspect of God. God with attributes is *Saguṇa* aspect and God Absolute without any attribute is called *Nirguṇa* aspect of God. They are not different at all. The formful and the Absolute without form are the obverse and reverse of the same coin, each giving significance and depth to the other. As a philosopher-devotee Bhaṭṭatiri gives in 99th canto the philosophic background for the intensely personal form of the deity, which is the object of his adoration and of

which, he had a very vivid vision described in 100th canto. He employs the figure of the ocean and its wavy surface, the latter standing for the formful aspect and the former for his impersonal or *Nirguṇa* aspect and transcendent aspect. Just as the wavy surface is the ocean itself, so the Divine form of *Śuddhasattva* is nothing but He Himself. So the love and worship of the formful is not the adoration of anything other than the Supreme Being Himself.

Bhaṭṭatīri has said again and again in this *Nārāyaṇīyam* that *Bhakti* is most preferable. The reasons cited are—(1) It can be practised by persons who are neither intensely attached nor entirely dispassionate. The majority of aspirants come under this group. The same thing has been expressed in *Bhāgavata*, *Skandha XI* chapter 20 (2). It is sweet from the beginning and quick and direct in its result unlike the pursuit of the impersonal God, unless there is Absolute renunciation, the latter never succeeds. In *Gītā* chapter XII verse 5 Lord Kṛṣṇa Himself has also stated the *Jñāna* path is difficult for the human beings who have body consciousness. Besides, the *Jñāna* path is a hard intellectual labour, which is fruitless like pounding the chaff. When a devotee approaches God in a personal relation, He also approaches the devotee in a corresponding way, whereas in the *Jñāna* path the aspirant stands on his feet. The grace of God is a positive factor in the life of a devotee. In chapter XII of *Gītā* in verse VII God assures that He Himself uplifts the devotee very soon from the ocean of birth and death.

In spite of such emphasis on *Bhakti* by the poet-devotee in canto 41, he specially points out that it is necessary even for a *Bhakta* to have a general idea of Absolute God otherwise there is every fear that *Bhakti* may degenerate a devotee into narrow cult and fanaticism. God adored and loved by the devotee is the supreme person but He is not an individual. The God of love is the universal person in whose being everything

is included, and who reveals Himself in multifarious ways to aspirants. He is the unity that integrates and holds together in Himself all that exists. When the path of devotion is followed with this intellectual understanding as its background, it will not degenerate into a narrow cult. These expressions expressed in the *Nārāyaṇīyam* are very significant.

The *Nārāyaṇīyam* has all the features of a great poem. Its purpose only is ennobling the life of man.

The popularity of this work was confined mostly to the South India but its popularity is spreading all over India. In South it is considered as *Bhāgavata Purāna* itself. Gītā Press, Gorakhpur has published *Nārāyaṇīyam* in Hīndī translation many years back. Reverend Śrī Hanumānaprasāda Poddāra the first editor of *Kalyāṇa*, published from Gītā Press, Gorakhpur since 1926, had much liking for this work. It was he, who prompted this work to be translated in Hīndī and to be published from Gītā Press.

The last verse of the last canto in which Lord Kṛṣṇa blessed with His vision to Nārāyaṇa Bhaṭṭatīri states that the subject matter of this *Stotra* is the glory of Śrīmannārāyaṇa, the Supreme Being and that the author too bears the name Nārāyaṇa, may this hymn, which following the Vedic revelation, describes Thy creative activity, Thy blessed attributes, Thy sportive incarnations, vouchsafe longevity, health and happiness to the reciter and the reader of this *Stotra*. This last prayer of the author inspired us to publish this *Stotra* in English language so that all readers may be blessed with the final beatitude and Bliss.

According to *Vaiṣṇava* theology, the *Arcā Vighraha*, the Divine image for worship is an incarnation or descent of the Deity out of his abundant mercy for man, so that He might be accessible to every one endowed with faith for worship and communion. So in the whole of *Nārāyaṇīyam* the image is addressed as the Divine Person identified with Śrī Kṛṣṇa. Great

saints and seers have actually experienced the presence of the God in images. Devotee Mīrā, Nāmadevajī, Śrī Rāmakṛṣṇa, all are witness to this truth in this modern era. The poet-devotee daily visited the temple of Guruvāyūra, composed about ten verses as supplication to the Deity for relief to him in his uncurable disease. In last canto 100th, the writer of this work states that he actually visioned the living spiritual presence of Lord Kṛṣṇa in the image. Therefore, it is considered that a story of temple of Guruvāyūra may be included in the introduction also.

The temple of Śrī Kṛṣṇa at Guruvāyupura is situated about 25 kilometres to the North-West of the railway town of Trichur in Kerala state of India. It is one of the famous temples of South India and is attracting very large numbers of pilgrims. Like all great temples, this one also has got its traditional account of origin and its greatness. The *Grantha* (Book)—Guruvāyupura *Māhātmyam* embodies a conversation between the sage Atreya and king Janamejaya, the son of Parīkṣit. The matter contained there may be legendary but it is very significant from the devotional point of view and very interesting to arouse faith in the image installed in the temple.

The image of the temple is said to be not of earthly origin. Originally, the Lord Viṣṇu Himself gave this image made of a material called Patālaśilā to Brahmā. The world creator, Brahmā gave it to a sage named Sutapā; he to Prajāpati Kaśyapa; and Kaśyapa to Vasudeva, the father of Śrī Kṛṣṇa. The incarnate from His own father, Śrī Vasudeva, Śrī Kṛṣṇa in His incarnation got it and it was installed and worshipped at Dwārakā. Before Lord Kṛṣṇa going back to *Vaikuṅṭha* after his job as incarnation was over and the capital city of Dwārakā was engulfed by the sea, Lord Kṛṣṇa instructed His minister and devotee Uddhava that this image would come floating after the sea had inundated the city of Dwārakā. Uddhava was directed that he should

communicate this to the *Guru* of the *Devas*, Bṛhaspati and request him to install this image in such a place as to serve as a means for the spiritual uplift and redemption of man in *Kaliyuga*. Bṛhaspati, the *Guru* of *Devas* got possession of the image and along with the Wind-god, Vāyu went all over the world to select a suitable place for installing the image. Finally at the direction of Śiva, the present place was selected as the suitable place for installing this image. As this image was installed by *Guru* Bṛhaspati and Wind-god, Vāyu together, the place came to be known as Guruvāyupura.

This temple has its importance on account of the fact that the king Janamejaya, the grandson of the *Paṇḍavas* was afflicted with leprosy as a result of the curse of the serpents whom he destroyed in a large number in his snake-sacrifice to avenge the death of his father Parīkṣit by the bite of the serpent Takṣaka. Janamejaya got himself cured only after long years of worship of the Lord Guruvāyūra as he was so advised by the sage Atreya.

The deity at Guruvāyupura began to evoke the faith and worship of a huge number of worshippers. The five saints enhanced its reputation. These are Vilvamaṅgalam Swāmī, the Women saint Kurur Ammā, Pūnthānam Nambudirī, Zamorin Manivikrama Rāja and the last Nārāyaṇa Bhaṭṭatiri, the composer of *Nārāyaṇīyam*. Remarkable recovery from a crippling paralysis and the image itself assuming the form of Lord Kṛṣṇa blessed this poet-devotee with a vision, has spread the reputation of this temple as a great centre of worship.

—Editor



Outlook for Reading Nārāyaṇīyam

For the study of the *Nārāyaṇīyam*, it will be of considerable help to know something about the theory and practice of *Bhakti* as expounded in the *Bhāgavata*, which forms the source book of this *Nārāyaṇīyam*. In fact, without a grasp of the *Bhāgavata* philosophy of devotion, many narratives in the *Nārāyaṇīyam* like the life of Kṛṣṇa will even be misunderstood. Hence brief exposition of the Philosophy of *Bhakti* is therefore, attempted below.

The term *Bhakti* comes from the root *Bhaj*. 'To adore,' 'to love' to keep companionship with the God's devotees, are a few meanings attached to this root. From there is derived the current meaning of the term *Bhakti* as adoration and loving service of the Supreme Being. The term *Bhakti* has been described in various ways. When Prahlāda was asked by his father to tell him about the best lessons he had been receiving from his teachers. Prahlāda replied, "Hearing about Viṣṇu, singing about Him, remembering Him, serving Him, worshipping Him, saluting Him, being His servant, being His comrade and surrendering oneself absolutely to and everything that is one's own to Him"—there are nine aspects of *Bhakti*.

In Śrī *Rāmacaritamānasa* of Goswāmī Tulasīdāsajī, Śrī Raghunāthajī describes the nine forms of *Bhakti* to Śabarī. The first in order is association with saints and the second is marked by a fondness for the episodes of My sports (*Līlā*). Humble service of the Lotus-feet of one's preceptor is the third form of *Bhakti*; while the fourth type of *Bhakti* consists in singing My glories with a guileless heart. Repeating My '*Rāma-Nāma*' with

unwavering faith constitutes the fifth form of *Bhakti*. The sixth type consists in the practice of self-control and virtue, desisting from multifarious activities and ever pursuing the course of conduct as advised by saints. The seventh type is he who sees the world full of Me and reckons the saints as even greater than Myself. He who remains contented with whatever he gets and never thinks of other's faults, cultivates the eighth type of *Bhakti*. The ninth form of *Bhakti* is that one should be guileless and straightforward in dealing with everyone and should have one's faith in Me, never he should feel exulted or depressed. These nine forms of *Bhakti* Lord Rāma has Himself told to the devotee Śabarī.

In *Bhāgavata*, *Bhakti* is held as having all three spiritual excellences, namely—spontaneous love of God, renunciation of wordly enjoyments and experience of God. It is said that *Bhakti* is a super value, which is attended by all other spiritual values, just as a morsel of food simultaneously gives satiety appeasement of hunger and physical strength.

One in whom *Bhakti* has become a perfected experience is called a *Bhāgavatottama*. The perfect *Bhakta* of the Lord is one who sees the glory of the *Bhagavān*, reflected in all beings and all beings as dwelling in Him their inmost self. A mediocre *Bhakta* is one who entertains; an attitude of adoring love towards God, of friendliness to His devotees, of kindness and sympathy to common people and of indifference to one's enemies and evil people. And he is the inferior type of *Bhakta* who performs worship of God in images with faith and devotion, but is totally indifferent to devotees of God and other beings on account of his incapacity to see God dwelling in all beings.

In Nārada aphorisms of *Bhakti* is described as dedication of all his activities to the Lord and becoming extremely restless in His forgetfulness.

In *Bhāgavata* Lord Kapila expounding *Bhakti* to his mother

Devahūti has said, "That when all the powers of man's senses, which are ordinarily frittered away through external contacts, are purified through devotional practices and dedicated action and they get naturally focused on God exclusively without any selfish motive as that state of mind is called *Bhakti* or the highest form of devotion for the Lord." Such *Bhakti* is superior even to *Mukti*. It burns up the covering of ignorance in a person just as fire burns up objects put into it. Some endowed with such *Bhakti* do not aspire for *Mokṣa* or even oneness with My Being; for their delight consists in serving Me and in working out My will and not in becoming one with Me.

Personal love taking the form of a particular mental mode is called a *Bhāva*. The *Bhāva* of *Gopikās* is called *Madhura*, one of sweetness, which includes the attitudes of both the wife towards a husband and of the beloved towards a lover. This form is taken to be the acme of personal love in all *Bhakti* scriptures like the *Bhāgavata* and the *Nārāyaṇīyam* as it subsumes in itself the excellences of all the different modes of love. The other forms of love (*Bhāvas*) mentioned in the *Bhakti* scriptures and illustrated in the *Bhāgavata* are—'Śānta,' 'Dāsyā,' 'Sakhya' and 'Vātsalya.' Śānta or peaceful *Bhāva* is that of the devotee fully conscious of Divine Majesty and glories and in its fullest development it ends in *Sāyujya* or mergence in the impersonal aspect of Brahman. And other *Bhāvas* are based on personal relationships. The *Dāsyā* is the attitude of looking upon God as one's Master. The *Sakhya* attitude consists in looking on God as one's dear friend, while that of *Vātsalya* is to regard Him as one's child. The *Mādhurya* or conjugal attitude as described above, is the combination of the intimacy and the intensity of all these forms of relationship and marks the highest limit of personal love. The life of Kṛṣṇa and His relationship with the various devotees associated with Him illustrate all these aspects of personal love. But *Mādhurya Bhāva* as expressed

in the illicit relationship of the *Gopikās* with Kṛṣṇa on the one hand and in the married love of His consorts like Rūkmiṇī and Satyabhāmā on the other, is elaborated in the *Bhāgavata* and the *Nārāyaṇīyam* with special emphasis on account of its uniqueness and in its comprehensiveness as an expression of intense love of *Bhakti*. *Gopikās* did not feel any sense of distance separating Him from themselves. They felt that Kṛṣṇa is His own one's nearest and dearest. The *Gopīs* love embodies the strongest form of affection in which, all considerations of prestige, returns, security even self preservation are given up. Such love of God and surrender to Him should attain this kind of uninhibited intensity and veneration of self-centredness, giving away everything to Him and asking for nothing from Him. Such absolute and unconditional surrender of *Gopikās* is extraordinary. The love of wife falls short of this perfection as her states is protected by law and social conventions and she has assurance of life support and security.

By facial reading of the *Bhāgavata*, who may presume that *Gopikās* bore illicit love in Lord Kṛṣṇa, they are quite ignorant of the real facts but the *Gopikās* of Vṛndāvana are held forth as the highest embodiment of spiritual love, the wives of Kṛṣṇa coming only next to them. In Nārada aphorism of *Bhakti*, Nāradaḥ says that the highest love for God is that of *Gopikās*.

To remove any suspicion about the immorality of the love of *Gopikās* Śrī Śukadeva in the very start of the description of the *Rāsālīlā* has stated that Lord Kṛṣṇa is the *Bhagavān* Himself—the Lord of all the three worlds. He is not an ordinary passionate man 'भगवान् अपितारात्रीः'. Further Śukadevaḥ in verse 17th of chapter thirty-third of *Skandha* tenth that Lord Kṛṣṇa played with the *Gopīs* as a child, would do with his own image in a mirror. Further even Parīkṣit smelled the smack of immorality in the plays of *Gopikās* with Lord Kṛṣṇa. He himself might be not having suspicion just to ward off any suspicion of

immorality arising in the minds of *Kaliyugī* persons, he might have put the question to the sage Śuka, “O holy one! *Gopikās* knew Kṛṣṇa only as a lover, not as Brahman.” Their outlook was, therefore, body-based, being born of the *Guṇas* of *Rajas*. How can such a frame of mind bring about the removing the ignorance and the effacement of embodied existence of *Gopikās*? Śrī Śuka replied, “I have answered this question of yours earlier in the 7th *Skandha* when the attainment of liberation by Śiśupāla, the king of Chedi, through the practice of confrontation with Lord Kṛṣṇa was described. If an enemy of Kṛṣṇa can be thus, blessed, why not his lovers? The Supreme Being who is changeless, immeasurable, unseen, transcending matter embodying Himself only to bestow salvation on *jīvas*. All those who always fix their mind on Śrī Hari through any sentiment—sex, love, anger, fear, affection, sense of unity or devotion, they all attain to blessedness. Do you think that this is impossible to the *Bhagavān* Kṛṣṇa the unoriginated and the Supreme Being and the Master of all powers? For, it is He that gives salvation to all beings.

The body of Lord Kṛṣṇa is the embodiment of Truth, Consciousness and Bliss. His body is not of gross elements as those of ordinary human beings. Further from worldly point of view, we discuss, His age is only eleven years, if even *Gopīs* considered Lord Kṛṣṇa as a human being. But they say that Thou are not merely the *Gopikā*'s son but the witness of the inner-essence of all embodied beings prayed by Brahmā, O friend! That have dawned like the sun in the clan of the *Yādavas* for the protection of the world. O Lord! Try not to come before our vision. How grand is the knowledge of the *Gopikās* about Lord Śrī Kṛṣṇa. To have any suspicion about their immorality is sheer foolishness. How highly spiritually evolved *Gopīs* were, will be clear from the reply they have given to Lord Kṛṣṇa when He gave an elaborate discourse to them on the duty of

good women and urging them to go home. The *Gopikās* replied, "Do not speak to us in this heartless way. We have come to Thy feet abandoning every object of love and attraction in this world. Accept us as Thou, the Supreme Being, does to all such all-renouncing devotees taking refuge in Thee. May, what Thou, the knower of all rules of right conduct does speak as the duty of women, namely that it consists in the service of their husbands, children and relatives, become quite true. Only by that sense of duty be directed towards Thee, who are the soul of our souls and only the real relative and dear one of all beings. When a truly wise one has hastened his heart on Thee, the soul of all souls, of what use are the relative one and attachments of this world, which ultimately prove source of misery only. When the mind, hands and feet are normally engaged in household duties, have been totally captivated by Thee. How can we move away even a step from Thee, now to speak of going all the way to our homes? If Thou don't quench by grace the fire of love that has been kindled in our hearts by Thy self, we shall attain to Thee immediately through meditation after burning these physical bodies. For, having once touched Thy dear and holy feet, how can we think any more of anyone else as our near and dear one? Be gracious upon us who have abandoned home and all that it means to persons like us and come seeking shelter at Thy feet goaded by the intense longing for Thee. Many *Gopīs* were sages in their previous births. Many *Gopīs* had performed austere penances in taking birth as *Gopīs*. How could any blemish be entertained about their conduct?

By the strength of intense attachment to Lord Kṛṣṇa, the *Gopikās* became oblivious of their individuality and the whole objective world and like the mind of the contemplative in *Samādhi* and the river merged in the ocean, overcame all distinction created by name and form. The idea is again expressed in a clinching fashion in the words of Uddhava, the

great statesman and devotee of Kṛṣṇa. Referring to the love of the *Gopikās*, he exclaims, “How are these women belonging as they do to a forest tribe given to intense love for Kṛṣṇa?” How deep-rooted is their devotion to Kṛṣṇa, the Supreme Being? As a potent medicine swallowed with or without knowledge of its efficacy invariably cures a patient, so the Lord brings about the Spiritual upliftment of a person whose mind anchors in Him, however unwillingly.

Uddhava pays compliments to *Gopikās* that you indeed have attained to the highest fulfilment of life and the whole world must adore you, for, you have succeeded in surrendering your mind completely to Vāsudeva, the Lord of all. Devotion to Kṛṣṇa is attained only by the practices of pious disciplines of repetition of Divine names, study of scriptures and control of the senses and austerity. I find in you an extraordinary and unparalleled manifestation of this love of the most holy one. Śrī Kṛṣṇa, which is rare even among sages. It is a most fortunate act on your part that you have chosen Kṛṣṇa, the Supreme Being as your own abandoning children, husbands, your own bodies, relatives and homes. You have attained to the state of complete and wholehearted dedication to Kṛṣṇa, body, mind and soul. Can such a high compliments paid to immoral women? Further Uddhava himself expressed his wish, “May I be born even as a bower or creeper or blade of grass in blessed Vṛndāvana where I shall be covered with the dust of the feet of these *Gopīs* who abandoned the unbreakable bondage of love of their own near and dear ones and of adherence to the paths of virtues approved by society and preferred to follow the waves of Divine service, which remains only as an aspiration and quest even for the *Vedas* and its followers.” Can we even imagine that a Supreme Devotee of Lord Kṛṣṇa would wish to have the dust of the feet of *Gopīs* whose conducts have only smell of immorality?

In the end of *Rāsālīlā*, it is said that whoever hears or recites again and again the account of Kṛṣṇa's amorous dalliances with the *Gopīs* with deep faith in the Divinity of Kṛṣṇa—the faith that He is Mahā Viṣṇu, the Supreme Being—attains to the highest devotion to the Lord and in the course of the development of devotion, he quickly overcomes best, the universal heart desires of mankind. Just think deeply how can the result of such high devotion be of a narrative in which, there can be a trace of immorality in the character of *Gopikās*. Hence everyone who reads *Bhāgavata* or *Nārāyaṇīyam* must have very pious outlook towards *Gopikās*. Several saints have mentioned that these narratives relating to *Gopikās* are worthy of hearing or reading by those people who are divested of body-consciousness.

Many of these *Bhāgavata* narratives are condensed in the *Nārāyaṇīyam*, expressing their devotional fervour and implication, while Kṛṣṇa's life is given an elaborate and highly good treatment on reading these an individual brought up in the present scientific age is likely to feel doubtful regarding the variety of Puranic accounts. Are they historical? Are they fiction? Are they in consonance with science? These types of several questions may arise in the modern individuals.

The answer is that the Puranic narratives are to be valued for the spiritual stimulations they give and are not be viewed as history or science. Their purpose too is not the teaching of history or geography or science but apprising readers information on the universe creation, plants, animals, achievements of royal dynasties, lives of saints and holy personages and various incarnations. Thus, outlook is voiced forth in the *Bhāgavata* as follows, "I have narrated all these accounts of great men of ancient days all of whom are dead and gone, leaving behind their reputation for noble deeds, only with a view to create in you the spirit of renunciation and spiritual development." All the descriptions given here should not be taken as literal or as

history. They are meant for the above mentioned purpose. Let one who aspires to have devotion to Lord Kṛṣṇa, be always hearing the recitals of His glory, capable of eradicating all evil tendencies, and view in this light the *Purānas* in general and *Bhāgavata* in particular have succeeded more than any other *Purāṇa* in making God a reality and arouse faith in God. *Nārāyaṇīyam* is condensed *Bhāgavata*, hence it should be gone through with this outlook that will be helpful to reader in his scriptural development.



Nārāyaṇīyam, Glory of Lord Kṛṣṇa

—V. S. Krishnan

“In the temple of Guruvāyūra there shines what appears at first to be a mere image but on contemplation reveals itself to be the essence of Truth-Consciousness-Bliss, the veritable Brahman Supreme, who is the ultimate end of all human endeavours, to whom there is none comparable, who is beyond the limitations of time and space, who is eternally free and whose nature, the numerous texts of the *Vedas* seek to reveal. Blessed indeed is mankind that such a manifestation of divinity exists in its midst as the image of Śrī Kṛṣṇa” ‘सान्द्रानन्दावबोधात्मकमनुपमितं....’ canto I. ‘Nārāyaṇīyam,’ composed by Śrī Nārāyaṇa Bhaṭṭatiri, hailing the glory of Kṛṣṇa having his abode at Guruvāyūra begins with the above verses. The *Nārāyaṇīyam*, he composed became one of the outstanding works of devotion and considered as the best form of prayer. Kṛṣṇa’s devotees spread in different parts of India and abroad conduct *Nārāyaṇa Parāyaṇam* on regular basis. They believe that ‘Nārāyaṇīyam’ is the means by which they can easily reach Kṛṣṇa.

Bhaṭṭatiri was born in a small village near Shoranur, Kerala. Even from his younger days, his quest for knowledge became evident. He acquired knowledge on *Śāstras* and on Bhaṭṭa Mīmāṃsā, the ritualistic doctrine from his father, Māṭṛdatta. He learned *Vedas* from Śrī Madhvācārya, an erudite scholar and *Tarka Śāstra*, the science of debate and also the science of logic from a Pundit named Dāmodara. He acquired knowledge on *Vyākaraṇa* Sanskrit Grammar from Acyuta Piśāradi. When Bhaṭṭatiri reached the age of 16, he had become an enlightened sage.

Though Bhaṭṭatiri learned from different masters, he held

Acyuta Piśāradi in great reverence because Piśāradi served him as *Guru* and guided him to the path of truth, the path of *Sanātana Dharma*. Having married Piśāradi's niece, Bhaṭṭatiri started leading family life. However, his mentor reminded Bhaṭṭatiri: "You are not born to lead an ordinary material life, you should ponder what the ultimate objective of life should be and how to achieve it." The advice of the *Guru* came in right time and Bhaṭṭatiri turned towards the path of devotion. Sometime later, Acyuta Piśāradi became victim to paralysis. Bhaṭṭatiri remained by the side of his Master and attended to all his needs. When he saw his *Guru* suffering from rheumatism, Bhaṭṭatiri could not bear the sight and prayed Lord Nārāyaṇa that he was willing to take over the disease from his mentor so that his *Guru* would be relieved of his sufferings. Soon, Piśāradi was cured of his illness and Bhaṭṭatiri became paralytic himself. He then requested his relatives to carry him to Guruvāyūra temple to see the Lord and seek remedy for his illness.

Guruvāyupura is one of the great pilgrim centres in India. According to legend, originally, the Kṛṣṇa's image was given by Mahāviṣṇu to Brahmā. From Brahmā the idol changed many hands like Sutapās, Kaśyapa and then to Vasudeva, the father of Kṛṣṇa. Vasudeva gave it to Kṛṣṇa who installed at Dwārakā. Before the inundation of Dwārakā, Kṛṣṇa asked Uddhava to instruct Bṛhaspati to carry it. Bṛhaspati, the *Deva Guru* and Lord of the Wind, Vāyu, searched for a suitable place and ultimately selected this spot in Kerala. As the image was installed by *Guru* and Vāyu, the place got the name Guruvāyupura. Since the installation was done after Kṛṣṇa's appearance, it is believed that the temple must be more than 5000 years old. As the image installed, had its origin at *Vaikuṅṭha*, the abode of Viṣṇu, Guruvāyūra temple is described as *Bhūloka Vaikuṅṭha*, the heaven on earth.

As Bhaṭṭatiri stood before Lord Guruvāyurappā admiring the beauty of the image, he was moved by the divine energy that radiated from the sanctum sanctorum. It was then he got the inspiration to write. He decided to write verses glorifying the Lord but he never knew how to begin and where to begin. He then sent a messenger to Thunchath Ezhuthachan, known as Bīṣmācārya of Malayalam literature and the author of the immortal epic, '*Adhyātma Rāmāyaṇam*' for advice. When the message was conveyed to Ezhuthachan, the learned pundit simply said, "Tell him to start with the fish." Wondering what it meant, the devotee came back to Guruvāyura and conveyed the message in the exact words spoken by Ezhuthachan. Bhaṭṭatiri could easily grasp its meaning. He knew that the scholar was advising him to write hymns on Lord Viṣṇu and his various incarnations, with *Matsya Avatāra* (Lord Viṣṇu's incarnation as fish) as the first chapter. Bhaṭṭatiri got the message clear. Taking a seat by the side of the main entrance to the temple, he started his composition.

With the grace flowing from Lord Guruvāyurappā, Bhaṭṭatiri began his narration. In the opening chapter, he describes about Brahman, the Supreme Being; the ever existing reality. Brahman is infinite, eternal, without attributes, knowledge absolute and one without a second. Though he is one, He appears as Viṣṇu, as Śiva and as Brahmā. Lord Viṣṇu manifests as Kṛṣṇa and appears as the image in Guruvāyūra temple (Canto1). Kṛṣṇa is described as *Pūrṇa Avatāra*, complete manifestation of Viṣṇu while other incarnations like Narasimha are partial only. Kṛṣṇa's qualities are described as supreme Aiśwarya), All-pervading (omnipresence), powerful (*Vīrya*) and omniscience (*Jñāna*).

'*Nārāyaṇīyam*' describes in vivid details the various *Avatāras*. Lord Viṣṇu has taken to protect His devotees and establish the principles of *Dharma* in this sacred land. When Satyavrata, the devout King was performing the morning rituals by the side of

the river, a small fish came into his palm. The fish grew in size and gave the timely warning about the great deluge. It was Nārāyaṇa who manifested as fish, gave guidelines on how to overcome the threat and also saved the devotees from the deluge. Lord Viṣṇu had appeared as boar and lifted up the earth, which was submerged in water. Lord Viṣṇu had emerged from a pillar to prove what His devotee Prahāda described God as Omnipresent. He then destroyed Hiranyākṣa, the embodiment of ego. He appeared as a tortoise to support the Mandāra Mountain, which was used to churn nectar from ocean. He manifested as Vāmana in the form of a dwarf and requested for three measure of land from the demon king, Mahābalī. When Mahābalī agreed, Vāmana grew up as a giant figure. With one step, he measured the whole earth, with another step he covered the heaven and requested space for third step. Mahābalī then knelt down and offered himself to the God. That marked the total surrender before God and Lord Vāmana uplifted him and accepted him as part of him. As Bhaṭṭatiri completed his verses and wondered whether it happened the way he described, he received the divine approval from Lord Kṛṣṇa and then he proceeded to the next incarnation. Appearing as Rāma, the Lord lived a life of truth and set an example of *Uttama Puruṣa* (a man of perfection) by adhering to the principles of *Dharma*. While composing the verse relating to *Rāmāyaṇa*, Bhaṭṭatiri got into a dilemma. Having succeeded in locating Sītā, Hanumān rushed to Rāma to give the good news. Hanumān also gave to Rāma the Cūḍāmaṇi (the ornament worn in the head), which Sītā had given him to be passed on to Rāma. While depicting this event, Bhaṭṭatiri composed the words “gave Cūḍāmaṇi to Śrī Rāma,” but he found the line too long beyond the metre length of the poem. Here, the use of the term ‘tey’ would be appropriate but the word ‘tey’ used singularly would mean disrespect to Rāma. As he kept wondering, Lord Himself gave

the command to use the term 'tey' in place of Rāma. The reluctant disciple proceeded in his works by using this term. Kṛṣṇa, born to Vasudeva, being the complete manifestation (*Pūrṇa Avatāra*) is given great prominence in '*Nārāyaṇīyam*.' He enthralled everyone by his charm, beauty and grace. While pasturing the cattle in the forest near Vṛndāvan in the company of Balarāma, he played his flute. Hearing this music, men and women stopped working, the cows lifted their head up and the birds descended down. The nectar of music that flowed from Kṛṣṇa elevated them all to a new world of ecstasy. In fact, a major portion of '*Nārāyaṇīyam*' is devoted to portray the glory of Kṛṣṇa. His divine sports and the various acts done by Him for the welfare of humanity. The *Gopikās* sought to reach Kṛṣṇa through the simple means of devotion. The yearning of *Gopikās* to reach Kṛṣṇa signifies the aspiration of the individual soul to unite with eternal reality (*Jīva brahma aikyam*).

While describing these events, Bhaṭṭatiri sometimes got stuck up for want of details and perfection. He was in a dilemma whether the expressions he used were appropriate. He was in doubt whether the incident did happen the way he narrated. He wanted to satisfy himself about the accuracy of his works and placed each Daśakam (chapter) before the deity of Guruvāyurappā for His divine approval. It is said that in all such predicaments, the Lord came to his vision, cleared his doubts, even re-enacted certain events and helped Bhaṭṭatiri to portray them truthfully.

By depicting incidents in vivid detail, *Nārāyaṇīyam* brings before devotees the saving grace of *Matsya*, the spirit of sacrifice of Varāha, the spirit of surrender of Mahābalī, the charm of Kṛṣṇa, the dharmic qualities of Rāma, the friendship of Kuçaila, the *Karma* of Gajendra, the devotion of Dhruva, the desirelessness of Prahlāda and above all, the advice of Kṛṣṇa as Jagatguru in the form of *Bhagavadgītā*. As Kṛṣṇa guided Jayadeva in

composing *Aṣṭapadī*, Kṛṣṇa was guiding force to Bhaṭṭatiri in composing 'Nārāyaṇīyam.'

On the hundredth day, in the Malayalam month of *Vṛścikam*, year 763, *Swāfī* star, *Dwādaśī Tithi*, (27th November 1587) the most marvellous creation, 'Nārāyaṇīyam' was completed. 'Nārāyaṇīyam' consists of 1036 verses, in Sanskrit metres, divided into hundred chapters (*Daśakam*), each chapter having ten stanzas. It is said that on the day he concluded 'Nārāyaṇīyam'. Bhaṭṭatiri got the full vision of the Lord Venugopāla from head to foot. Needless to say that having got the blessings of the Lord not only to his works but also to himself, Bhaṭṭatiri was completely cured of his illness. We find the teachings of *Bhāgavata* throughout the verses of *Nārāyaṇīyam*. Bhaṭṭatiri has weaved out 'Nārāyaṇīyam' as the essence of *Bhāgavata*. In 'Nārāyaṇīyam,' we also find the teachings given by Kṛṣṇa to Uddhava on the question of devotion. Bhaṭṭatiri spent his entire life in Guruvāyūra, worshipping the Lord and hailing His glory.

The central theme of 'Nārāyaṇīyam' is *Bhakti* (devotion). *Bhakti* means having faith or attachment towards a Supreme Power and remaining ever in allegiance towards it. The seed of devotion is planted quite early in life when the mother carries the baby on her waist and worships the deity at the temple. As the baby sees the image for the first time, it develops an affinity towards the God. The affinity or attachment gradually turns into love and the love becomes devotion. In his *Bhakti Sūtra* (treatise on devotion) the sage Nārada describes devotion as the maturing of love. Kṛṣṇa said, "The *Gopikās* never learned the *Vedas*, never served any master, practised no austerity but by mere love towards Me, they attained Me." (*Bh. XI. 12.7-8*). "By the strength of their attachment towards Me, the *Gopikās* ceased their individuality." When sage Nārada asked Kṛṣṇa where the devotees can find Him, the Lord said, "I do not live in *Vaikuṅṭha*, nor in the heart of *Yogīs*. I remain close to those

who sing my name.” (*Nāhaṁ vasāmi vaikuṅṭhe yoginām hṛdaye na ca, madbhaktā yatra gāyanti tatra tiṣṭhati Nārada!*). As *Bhagavān Śrī Ramaṇa Mahārṣi* said *Bhakti* is the mother of *Jñāna*. When there is pure devotion, it gradually paves way for *Jñāna*. Soon, realization dawns that God does not exist apart from him. The devotee becomes one with the God.

We also find glimpses of *Jñāna Mārga* in ‘*Nārāyaṇīyam.*’ In canto 94, verse 5, we find reference to the doctrine of *Advaita*. According to *Ādi Śaṅkara*, Brahman alone is the truth and the phenomenal world, having different forms and images, appearing now and disappearing later, is only an illusion. (*Brahmaiva satyaṁ jagat mithyā, jīvo brahmaiva nāparaḥ*). However, the individual identifying himself with the body and mind forgets his real nature and walks in darkness. It is the *Guru* who comes, guides him and takes him to the path of truth. *Bhaṭṭatiri*’s ‘*Nārāyaṇīyam*’ is blessed to us so that we can walk the path of light, and the path of truth.

Guruvāyūra Divasam celebrates this day is ‘*Nārāyaṇīyam Day.*’ The huge hall constructed in front of the temple, named, ‘*Melpathur Memorial Hall*’, witnesses many cultural events, debates and discourses. It is very rare to see a Hindu residence where either the picture of *Guruvāyurappā* or a *Nārāyaṇīyam* book is not there. Devotees residing in different parts of India and abroad conduct *Nārāyaṇīya Saptāham* (recitation of *Nārāyaṇīyam*) regularly. It is believed that those who participate in the event, would be blessed with long, healthy and happy life (*Āyur Ārogya Saukhyam*).

The Glory of Nārāyaṇīyam

—Dr. Uma Sangameswaran

“Health is Wealth,” goes the old saying, and it is so true even today. Perhaps, more than death, people fear incurable diseases, as they entail (cause) much pain and suffering. When doctors and medicine fail to cure ailments, people turn to God and pray. Surprisingly, the results are positive in several cases. A temple, which has become popular because of its curative powers (power to cure incurable diseases), is the famous Śrī Kṛṣṇa Temple in Guruvāyupura Kerala, in South India. A Sanskrit poetic work (महाकाव्य), which has become equally popular for the same reasons is *Nārāyaṇīyam* composed by the 16th century Sanskrit scholar-poet and devotee, Melpathur Nārāyaṇa Bhaṭṭatiri. Both Guruvāyura and *Nārāyaṇīyam* have become so popular in the recent times that it becomes difficult to think of one without mentioning the other. *Nārāyaṇīyam* is an excellent condensation of Veda Vyāsa’s *Śrīmad Bhāgavata Mahāpurāṇa*, a *Purāṇa* that is very dear to Lord Guruvāyurappan. Devotees firmly believe that reciting the *Bhāgavata* and *Nārāyaṇīyam* in the Guruvāyūra temple is a sure way to attain not only health but also prosperity, wellbeing and blessedness in life.

Legend of Guruvāyūra—

The *Nārada Purāṇa* refers briefly to the origin and sanctity of Guruvāyūra. Accordingly, pleased at the devotion of the Prajāpati Sutapā and his wife Pṛṣṇi, Brahmā gave them the idol of Padmanābha, which had been entrusted with him by the Supreme Lord during the previous deluge (*Pralaya*). Pleased with the penance (*Tapas*) of the pious couple, the Supreme Lord

Nārāyaṇa was born to them in three births—as Pṛṣṇigarbha, Vāmana and Śrī Kṛṣṇa. The idol is said to have been worshipped by Vasudeva and Devakī for three generations, and subsequently by Lord Kṛṣṇa himself at Dwārakā. At the end of *Kṛṣṇāvatāra*, when the Lord decided to return to *Vaikunṭha*, Kṛṣṇa instructed his intimate friend and devotee, Uddhava to approach Bṛhaspati, the *Guru* of the *Devas*, to protect the ancient idol during the deluge (*Pralaya*) that would come at the end of *Dwāparayuga*. Obeying the Lord's command, Bṛhaspati or *Guru* and his disciple Vāyu, the wind god, carried the idol on their head, and installed it in a place as instructed by Lord Śiva. Thus, the sacred place came to be known as Guruvāyupura or Guru-pavanapura, and the name of the idol became Lord Guruvāyurappā. This idol is believed to be more than 5100 years old. It is a manifestation (form) of *Śākṣāta Brahma*. Truly, 'हंत भाग्यं जनानाम्', that is, mankind is blessed to worship Brahmā as Guruvāyurappā in *Kaliyuga*.

Composition of Nārāyaṇīyam—

The author Melpāthur Nārāyaṇa Bhaṭṭatiri was born in 1560 in a Kerala Brahmin family, and was well versed in the *Vedas* and the *Śāstras*. But at the age of 18 even after marriage, Bhaṭṭatiri was extremely indulgent in sensual pleasures, even going to the extent of neglecting his daily rituals like bath and prayers. Once Bhaṭṭatiri got up from his sleep and came out awkwardly jumping across a group of students, which provoked the *Ācārya* Acuta Piśāradi to make a loud remark: "Having got birth in a good high caste *Brāhmaṇa* family, it is a shame that one wastes time like this." This incident was a turning point in Melpāthur's life. He regretted and immediately became Piśāradi's disciple, and gradually mastered Sanskrit grammar and prosody (*Chanda Śāstra*). It was a great *Guru-Śiṣya* bond. So, when Piśāradi was afflicted with paralysis, and no treatment could cure him, Melpāthur wholeheartedly took the ailment from

his *Guru* through a ritual called '*Karma Vipāka Dānam*' (कर्म विपाक दानम्). Now, Bhaṭṭatiri was afflicted with his *Guru*'s paralysis. He could hardly move. His friend Thunchath Ezhuthachan, another great Malayalam poet and a devotee of the Lord, advised Melpāthur to "start with the fish." Melpāthur understood that what Ezhuthachan meant was that he should compose a great hymn (devotional poetry) describing the Lord's '*Daśavatāra*,' the ten incarnations, starting with *Matsyāvatāra*.

Bhaṭṭatiri decided upon a self-imposed goal of composing the hymn *Nārāyaṇīyam*, at the rate of one *Daśakam* (set of 10 *Ślokas*) per day, with the intention of completing 100 *Daśakams* in one hundred days, thereby fulfilling the task of condensing *Śrīmad Bhāgavata Mahāpurāṇa*. In spite of the excruciating (terrible) pain, Bhaṭṭatiri sat in the Guruvāyūra temple, did a deep study of the *Bhāgavata*, condensed the essence in *Daśakam* after *Daśakam* and completed the task. On the hundredth day, Lord Guruvāyurappā granted Melpāthur His glorious vision as Madana Gopāla Murthy, which he has described in detail most beautifully in the 100th *Daśakam*, which begins, '*Agre Paśyāmi*' (अग्रे पश्यामि), meaning 'I see.' With this experience of the glorious vision of the Lord, Bhaṭṭatiri was not only freed from all his ailments, but was immersed in the ocean of eternal bliss. Legends say that this miraculous composition and cure happened when Melpāthur was around 27 years of age, and that he lived a healthy life till ripe old age.

Structure and Summary of Nārāyaṇīyam—

Nārāyaṇīyam is '*Bhāgavata Artha-Saṅgraha*' that is, a condensed version of the essence of *Śrīmad Bhāgavata Mahāpurāṇa*. It contains 1036 *Ślokas* in different metres (*Chanda* छंद) divided into 100 *Daśakams* (set of 10 *Ślokas*, 11 or 12 in some). Hence *Nārāyaṇīyam* is a '*Sahasrotara Stotram*' (सहस्रोत्तर स्तोत्रम्) that is, containing more than a thousand *Ślokas*, as the author himself mentions in the last *Śloka*. Brahman, creation,

Brahmā's *Tapas*, *Daśāvatāras* and related topics are described in *Daśakams* 1-36. *Kṛṣṇāvatāra* is elaborately dealt with in *Daśakams* 37-89, *Uddhava Upadeśa* is briefly dwelt upon in *Daśakams* 90-97. Mārkaṇḍeya Ṛṣi's vision of the Lord is touched upon in *Daśakams* 98-99. The culminating (last) *Daśakam* contains a most picturesque description of the vision of Guruvāyurappā that was granted to Melpāthur. Every *Daśakam* ends with a plea (request) to the Lord to cure the poet (and the readers) of paralysis and other incurable ailments. Thus, *Nārāyaṇīyam* which begins with "सान्द्रानन्दावबोधोधात्मकम्" addressing the Brahman as Guruvāyurappā ends on a note of surrender seeking forgiveness and "आयुरोग्यसौख्यम्," long life, good health and wellbeing.

Curative power of Nārāyaṇīyam Recital—

Many people recite the entire *Nārāyaṇīyam* with the unshakable faith that it will cure them of all their diseases. Chembai Vaidyanātha Bhagavatāra, the legendary Karnatic musician from Palakkad, Sengalipuram Anantarama Dikṣitār, the great spiritual *Guru* from Chennai etc., are some blessed souls who were thus, cured of their ailments. *Sampūrṇa Nārāyaṇīya Parāyaṇam* or the recital of the *Nārāyaṇīyam* fully in one sitting/one day is a most popular ritual among devotees. Though one may recite or render it in any tune, there is a set tune for the entire work, which is best to learn from an *Ācārya*. The language is tough, and one should learn how to separate word units correctly.

Nārāyaṇīyam is sometimes conducted as a 'Saptāham' that is, a week long programme like *Bhāgavata Saptāham*. Recently, the *Satsaṅga* led by the author conducted a *Sahasrotara Nārāyaṇīya Parāyaṇa Mahāyajña*. Around 130 persons, on an average, recited the entire *Nārāyaṇīyam* in 8 days in 8 different centres, at the rate of one full recital per day. 175 persons recited *Nārāyaṇīyam* on the final day, and the total added upto 1183! Truly, "हंत भाग्यं जनानाम्" the blessed good fortune of mankind!

Conclusion—

Nārāyaṇīyam has been gaining immense popularity during the last 15—20 years. The offering that pleases Lord Guruvāyurappā the most, is a devotional recital of *Śrīmad Bhāgavata*. For those who do not know *Bhāgavata*, the next best option is *Nārāyaṇīyam*. In fact, *Nārāyaṇīyam*, an epitome (summary) of the *Bhāgavata* is identical to the Lord, and is known as “The gospel of *Guruvāyūra*.” Devotees consider themselves extremely fortunate and blessed to have a *Darśana* of the Lord at Guruvāyupura, which is considered as *Vaikuṅṭham* on earth or *Bhūloka Vaikuṅṭham*. Every *Śloka* of *Nārāyaṇīyam* has the power of a *Mantra* to cure us of incurable diseases and confer ‘आयुरारोग्य सौख्यम्’, that is, long-life, health and wellbeing. However, one *Śloka* has been suggested by several *Gurus* including *Paramācārya Śrī Kāñcī Mahā Periyava* as specially effective:

अस्मिन् परात्मन् ननु पाद्मकल्पे त्वमित्थमुत्थापित पद्मयोनिः ।

अनन्त भूमा मम रोगराशिं निरुन्धि वातालयवास विष्णो ॥

(D 8. 13)

May we recite *Nārāyaṇīyam* with full faith in order to win the blessings of Lord Guruvāyurappā, and lead a life of happiness, health, peace and fulfilment.

Om Namo Nārāyaṇa!



Nārāyaṇīyam

Canto—1

The Glory of the God

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्मतत्त्वं
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

In the temple of Guruvāyūra therein Reality shines—the veritable Supreme *Brahma*—the condensed essence of Consciousness and Bliss, non-comparable to anything, beyond the limitations of time and space, whose nature, the numerous texts of the *Vedas* seek to reveal unsuccessfully, whose mere vision confers the ultimate of all human endeavours namely *Mokṣa* (Liberation). How fortunate is mankind that such a manifestation of divinity exists!

एवं दुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्यत्
तन्वा वाचा धिया वा भजति बत जनः क्षुद्रतैव स्फुटेयम् ।
एते तावद् वयं तु स्थिरतरमनसा विश्वपीडापहत्यै
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयामः ॥ २ ॥

Obviously it is the petty-mindedness of the man that he adores someone else with his body, mind or intellect, forsaking an easy availability of such a Rare Entity. But we take refuge at the feet of the Lord of Guruvāyupura, the embodiment of all beings for the eradication of all our woes with a quiet steady mind.

सत्त्वं यत्तत्पराभ्यामपरिकलनतो निर्मलं तेन तावद्
भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुशः श्रूयते व्यासवाक्यम् ।

तत्स्वच्छत्वाद्यदच्छादितपरसुखचिद्गर्भनिर्भासरूपं
तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥ ३ ॥

Sage Vyāsa has repeatedly stated in *Purāṇas* that this Thy form shaped according to Thy own will, is constituted of *Śuddha-Sattva* (pure *Sattva*) without any admixture of *Rajas* and *Tamas*, because of this Absolute purity, Consciousness and Bliss solidified *Brahma*, entering into Thy form, is giving Thine unobstructed revelation, which is easy to grasp and which is all sweetness to those who think or hear about it. Blessed are those devotees who devotedly take delight in it.

निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे
निर्लीनानेकमुक्तावलिमुभगतमे निर्मलब्रह्मसिन्धौ ।
कल्लोलोल्लासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा
कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वत्कलास्वेव भूमन् ॥ ४ ॥

O Infinite one! Thy pure *Sattva* form is the wavy surface of the pure ocean of *Brahma*, who is unagitated, ever full, constituted of boundless Bliss and supremely attractive, as the repository of countless pearls of liberated souls absorbed in it. Thou embrace the whole of that ocean why should not Thee be called as indivisible whole, while all other manifestations are but partial revelations of that ocean?

निर्व्यापारोऽपि निष्कारणमज भजसे यत्क्रियामीक्षणाख्यां
तेनैवोदेति लीना प्रकृतिरसतिकल्पापि कल्पादिकाले ।
तस्याः संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठवैकुण्ठरूपम् ॥ ५ ॥

O Birthless one! Though by nature being quite inactive, Thou activate by a glance at the end of the first half of the span of life of *Brahma*. Thy divine potency—*Prakṛti*, which abides in Thee latent without in any way affecting Thee as if it were a non-existent entity. By assuming the pure *Sattva* aspect of your *Prakṛti* which, because of its purity does not in the

least conceal Thy glorious majesty Thou manifest as the divine form of *Vaikunṭha*.

तत्ते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं
लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम् ।
लक्ष्मीनिशङ्कलीलानिलयनममृतस्थन्दसंदोहमन्त-
स्सिञ्चत्संचिन्तकानां वपुरनुकलये मारुतागारनाथ ॥ ६ ॥

O Lord of *Mārutāgāra* (*Guruvāyupura*)! I meditate on Thy form of pure *Sattva*, which outshines fresh rain clouds and blue lotuses in its dark splendour, which is the essence of all that is beautiful, which is as it were a holy descent manifested before the eyes of virtuous men as the reward for all their good deeds, the playground of unhesitant Goddess *Lakṣmī*, the spray of nectar, which generates intense bliss in the hearts of people meditating on it.

कष्टा ते सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने ।
नो चेजीवाः कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं
नेत्रैः श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेन् ॥ ७ ॥

O Invincible! Once this was the thought of dull-witted mind that Thy creative activity is troublesome as it inflicts, generally sufferings on embodied beings in the form of births and deaths but now I do not think so, as I have realized that if there were no creation and therefore, no embodied beings (*Jīvas*), how would they enjoy the ocean of unparalleled joy derived from the vision of this all sweet form of Thine replete with the ambrosia of Consciousness and Bliss and hearing and imbibing in their hearts narrations of Thy Glory?

नम्राणां संनिधत्ते सततमपि पुरस्तैरनभ्यर्थितान-
प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च ।
इत्थं निश्लेषलभ्यो निरवधिकफलः पारिजातो हरे त्वं
क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिन्नजोऽयम् ॥ ८ ॥

O Hari! Thou are always present before the devotees who worship Thee and Thou bestow upon them all the unsought fulfilments and desirable objects. Thou also grant blissful liberation (dwelling in the same *Loka* and close to Thee). When such a unique wish-yielding tree as bounteous and accessible as Thou are, is available for them, alas the desire-prompted men foolishly long for the petty wish-yielding tree (*Pārijāta*) of Indra's heavenly garden.

कारुण्यात् काममन्त्रं ददति खलु परे स्वात्मदस्त्वं विशेषा-
 दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम् ।
 त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतनाः स्फीतभाग्या-
 स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरि नमस्ते ॥ ९ ॥

Other deities like Brahmā out of kindness grant other boons except salvation to their votaries but being very compassionate, Thou grant identity with Thyself—Similarly other deities as Brahmā are capable of doing favour or disfavour on other beings but Thou being the Lord of Brahmā do it upon yourself. All blessed *Jivas* take intense bliss in Thy form of *Brahma* full of sweetness all over, but Thyself take delight in the Thyself alone. Therefore, O Lord Kṛṣṇa—the storehouse of all divine virtues, I make obeisance to Thee.

ऐश्वर्यं शंकरादीश्वरविनियमनं विश्वतेजोहराणां
 तेजस्संहारि वीर्यं विमलमपि यशो निःस्पृहैश्रोपगीतम् ।
 अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि ते सङ्गवार्ता
 तद्वातागारवासिन् मुरहर भगवच्छब्दमुख्याश्रयोऽसि ॥ १० ॥

O Resident of Guruvāyupura and the annihilator of Mura! Thy lordliness consists in being the controller of all gods beginning with Śaṅkara. Thy prowess is the subduer of the prowess of even Śaṅkara who himself is the destroyer of the potency of all others. Thy fame is subject of narration by pure desireless liberated souls. Śrī Lakṣmī always resides in Thy

heart. Thou are omniscient. It is not heard that Thou are attached anywhere. The term *Bhāgawata* is primarily applicable to Thee alone!



Canto—2

Narration of the Form of God and His Devotion

सूर्यस्पर्धिकिरीटमूर्ध्वतिलकप्रोद्धासिफालान्तरं
 कारुण्याकुलनेत्रमार्द्रहसितोल्लासं सुनासापुटम् ।
 गण्डोद्यन्मकराभकुण्डलयुगं कण्ठोज्ज्वलत्कौस्तुभं
 त्वदरूपं वनमाल्यहारपटलश्रीवत्सदीप्रं भजे ॥ १ ॥

I meditate that form of Thine whose head is crowned with a diadem that rivals the sun in its brilliance, whose forehead is beautified with the upright sandal paste mark, whose eyes are brimming with mercy, whose lovely face is lit by a soft smile, whose nose is very attractive, whose ears adorned with two fish-marked dangling pendants add lusture to the cheeks by their reflection, whose neck is glimmering with the radiance of jewel Kaustubha, whose chest is resplendent with a garland of flowers, pearl necklaces and the auspicious mark called *Śrīvatsa*.

केयूराङ्गदकङ्कणोत्तममहारत्नाङ्गुलीयाङ्कित-
 श्रीमद्बाहुचतुष्कसङ्गतगदाशङ्खारिपङ्केरुहाम् ।
 काञ्चित् काञ्चनकाञ्चिलाञ्चितलसत्पीताम्बरालम्बिनी-
 मालम्बे विमलाम्बुजद्युतिपदां मूर्तिं तवार्तिच्छिदम् ॥ २ ॥

I take refuge in Thy ineffable form glowing with ornaments like epaulettes, āṅgada, bracelets, precious necklaces and finger rings of precious gems; with four splendid arms holding in them the mace, the conch, the discus and the lotus; with waist wrapped in shining yellow cloth fastened by a golden waistband; and with feet that resemble exquisite lotuses and remove the woes of devotees.

यत् त्रैलोक्यमहीयसोऽपि महितं सम्मोहनं मोहनात्
 कान्तं कान्तिनिधानतोऽपि मधुरं माधुर्यधुर्यादपि।
 सौन्दर्योत्तरतोऽपि सुन्दरतरं त्वद्रूपमाश्चर्यतो-
 ऽप्याश्चर्यं भुवने न कस्य कुतुकं पुष्पाति विष्णो विभो ॥ ३ ॥

O All-pervading Viṣṇu! Thy form is superior to all other greatest objects in the three worlds, supremely charming than other charming entities, Thy splendour outshines every form of brilliance; it's sweetness, beauty and wonderfulness would put to shame all sweet, beautiful and wonderful entities. Who would not be enthralled by Thy form?

तत्तादृङ्मधुरात्मकं तव वपुः सम्प्राप्य सम्पन्नमी
 सा देवी परमोत्सुका चिरतरं नास्ते स्वभक्तेष्वपि।
 तेनास्या बत कष्टमच्युत विभो त्वद्रूपमानोज्ञक-
 प्रेमस्थैर्यमयादचापलबलाच्चापत्यवार्तोदभूत् ॥ ४ ॥

O omnipresent Lord Acyuta! Obtaining such unique and sweet form of Thine; Goddess Lakṣmī; the embodiment of all prosperity being very eager for Thee, has no inclination to linger on with her own votaries and She remains fickle. Because of ravishing beauty of Thy form, Lakṣmī has a steady love for Thee, and such is Her steadiness. By virtue of it, She often abandons even Her own votaries. It is painful that due to this tendency She has won for Her the stigma of being a fickle Goddess.

लक्ष्मीस्तावकरामणीयकहृतैवेयं परेष्वस्थिरे-
 त्यस्मिन्नन्यदपि प्रमाणमधुना वक्ष्यामि लक्ष्मीपते।
 ये त्वद्द्यानगुणानुकीर्तनरसासक्ता हि भक्ता जना-
 स्तेष्वेषा वसति स्थिरैव दयितप्रस्तावदत्तादरा ॥ ५ ॥

O Lord of Lakṣmī! Being charmed by supernatural beauty of Thine, Lakṣmī is unsteady in abiding with others. In this respect I give another reason that wherever there are Thy devotees immersed in the joy of meditating on Thee and singing Thy excellences, She is certainly seen to stay with them always

listening attentively to the accounts of Her dear Lord sung by them.

एवंभूतमनोज्ञतानवसुधानिष्यन्दसंदोहनं
 त्वद्रूपं परचिद्रसायनमयं चेतोहरं शृण्वताम् ।
 सद्यः प्रेरयते मतिं मदयते रोमाञ्चयत्यङ्गकं
 व्यासिञ्चत्यपि शीतबाष्पविसरैरानन्दमूर्च्छोद्भवैः ॥ ६ ॥

The Form of Thine, which consists of Pure Bliss-Consciousness and which showers the sweet nectar of enrapturing beauty everywhere, captivates the minds of all who devotedly hear the narration of accounts of Thy deeds and excellences, inebriates them with Bliss, stirs horripilation all over their limbs and bathes their bodies with the cool streams of tears welling up from ecstasy of joy.

एवंभूततया हि भक्त्यभिहितो योगः स योगद्वयात्
 कर्मज्ञानमयाद् भृशोत्तरतरो योगीश्वरैर्गीयते ।
 सौन्दर्यैकरसात्मके त्वयि खलु प्रेमप्रकर्षात्मिका
 भक्तिर्निःश्रममेव विश्वपुरुषैर्लभ्या रमावल्लभ ॥ ७ ॥

O Darling of Ramā! The path of *Bhakti* has been extolled by great sages like Vyāsa and Nārada in *Purāṇas* as superior to the other two paths of *Karma* and *Jñāna*. This *Bhakti*, which consists in the feeling of unbounded love for the beauty that Thou are, is natural to men and is easily attainable by all.

निष्कामं नियतस्वधर्मचरणं यत्कर्मयोगाभिधं
 तद्दूरेत्यफलं यदौपनिषदज्ञानोपलभ्यं पुनः ।
 तत्त्वव्यक्ततया सुदुर्गमतरं चित्तस्य तस्माद् विभो
 त्वत्प्रेमात्मकभक्तिरेव सततं स्वादीयसी श्रेयसी ॥ ८ ॥

The path of *Niṣkāma Karmayoga*, which consists in performing the scripture-prescribed duties in a selfless way, can become fruitful only after a long time. The path of *Jñāna* as enunciated in *Upaniṣads* is very difficult for the mind to pursue,

because of the abstract and subtle nature of *Tattva*. Therefore, O All-pervading one! *Bhakti*, which consists of love for Thee is extremely enjoyable and noble.

अत्यायासकराणि कर्मपटलान्याचर्य निर्यन्मला
बोधे भक्तिपथेऽथवाप्युचिततामायान्ति किं तावता ।
क्लिष्टा तर्कपथे परं तव वपुर्ब्रह्माख्यमन्ये पुन-
श्चित्तार्द्रत्वमृते विन्त्यि बहुभिः सिद्ध्यन्ति जन्मान्तैः ॥ ९ ॥

By performance of very strenuous deeds some attain the purity of inner-organs required for following the *Jñāna* or *Bhakti*. Some others even without getting rid of attachment contemplate on the *Brahma* in the path of *Vedānta* enduring a lot of strain. After many births they get success. For us devotees, what is the need to follow such laborious paths!

त्वद्भक्तिस्तु कथारसामृतझरीनिर्मज्जनेन स्वयं
सिद्ध्यन्ती विमलप्रबोधपदवीमक्लेशतस्तन्वती ।
सद्यःसिद्धिकरी जयत्ययि विभो सैवास्तु मे त्वत्पद-
प्रेमप्रौढिरसार्द्रता द्रुततरं वातालयाधीश्वर ॥ १० ॥

O All-pervading one! By submerging constantly in the stream of nectar of hearing Thy deeds and excellences, Thy *Bhakti* naturally provides fulfilment and easily bestows enlightenment and soon blessing. It therefore, stands unique as compared to both spiritual paths (of *Jñāna* and of *Karma*). O Lord of Guruvāyupura! Bless me soon with unwavering devotion moistened with love in Thy feet.



Canto—3

The Narration of the Nature of a Devotee and Supplication for Bhakti

पठन्तो नामानि प्रमदभरसिन्धौ निपतिताः
स्मरन्तो रूपं ते वरद कथयन्तो गुणकथाः ।

चरन्तो ये भक्तास्त्वयि खलु रमन्ते परममू-

नहं धन्यान् मन्ये समधिगतसर्वाभिलषितान् ॥ १ ॥

O Bestower of boons! I consider them as really blessed who chanting Thy names loudly, meditating on Thy form, narrating Thy excellences, remain submerged in the ocean of Bliss. Being dispassionate and moving about, they take delight in Thee alone, I consider them most fortunate because all their wants are fulfilled.

गदक्लिष्टं कष्टं तव चरणसेवारसभरे-

ऽप्यनासक्तं चित्तं भवति बत विष्णो कुरु दयाम् ।

भवत्यादाम्भोजस्मरणरसिको नामनिवहा-

नहं गायं गायं कुहचन विवत्स्यामि विजने ॥ २ ॥

O Viṣṇu! Bestow Grace on me as I find that my mind owing to the affliction of disease feels no relish even in the service of Thy feet. Now being fond of the memory of Thy Lotus-feet, repeating Thy numerous names, I shall reside in some solitary place.

कृपाते जाता चेत्किमिव न हि लभ्यं तनुभृतां

मदीयक्लेशौघप्रशमनदशा नाम कियती ।

न के के लोकेऽस्मिन्ननिशमयि शोकाभिरहिता

भवद्भक्ता मुक्ताः सुखगतिमसक्ता विदधते ॥ ३ ॥

O Viṣṇu! When Thou are gracious, what is that man cannot attain to? In other words they can get everything. How trifling it is for Thy grace to eradicate all my ailments? All Thy devotees in this world, being free of all sorrows and liberated while alive, living in a spirit of detachment, are always steeped in joy.

मुनिप्रौढा रूढा जगति खलु गूढात्मगतयो

भवत्यादाम्भोजस्मरणविरुजो

नारदमुखाः ।

चरन्तीश स्वैरं सततपरिनिर्भातपरचित्-

सदानन्दाद्वैतप्रसरपरिमयाः

किमपरम् ॥ ४ ॥

O Lord! World-renowned sages like Nārada who have overcome all mental and physical woes through contemplation on Thy Lotus-feet, are moving about everywhere in complete freedom immersed in ever-luminous flow of Bliss-Consciousness that the non-dual *Brahma* is. What other state is superior to this!

भवद्भक्तिः स्फीता भवतु मम सैव प्रशमये-

दशोषक्लेशौघं न खलु हृदि संदेहकणिका।

न चेद् व्यासस्योक्तिस्तव च वचनं नैगमवचो

भवेन्मिथ्या रथ्यापुरुषवचनप्रायमखिलम् ॥ ५ ॥

May my devotion to Thee remain enhancing. I have not got the least doubt that it will destroy all my sufferings. For, if it does not happen the utterances of Vyāsa, Thy own and of the *Vedas* will, indeed, be no better than the casual utterances of street urchins!

भवद्भक्तिस्तावत्प्रमुखमधुरा त्वद्गुणरसात्

किमप्यारूढा चेदखिलपरितापप्रशमनी।

पुनश्चान्ते स्वान्ते विमलपरिबोधोदयमिल-

न्महानन्दाद्वैतं दिशति किमतः प्रार्थ्यमपरम् ॥ ६ ॥

Devotion to Thee is quiet sweet from its very beginning. It is joy itself. With its progress owing to hearing Thy attributes, it removes all woes and in its maturity along with true enlightenment, it bestows the Supreme Bliss of non-dual consciousness. What else is there to seek for?

विधूय क्लेशान् मे कुरु चरणयुग्मं धृतरसं

भवत्क्षेत्रप्राप्तौ करमपि च ते पूजनविधौ।

भवन्मूर्त्यालोके नयनमथ ते पादतुलसी-

परिघ्राणे घ्राणं श्रवणमपि ते चारुचरिते ॥ ७ ॥

O Lord! Remove all my external and internal afflictions. So that my feet may delight in going pilgrimage to your temples

etc., my hands in worshipping Thee, my eyes in viewing Thy idol, my nose in breathing the fragrance of Tulasī leaves offered at Thy feet and my ears in hearing narrations of Thy charming sports.

प्रभूताधिव्याधिप्रसभचलिते मामकहृदि
 त्वदीयं तद्रूपं परमसुखचिद्रूपमुदियात् ।
 उदञ्चद्रोमाञ्चो गलितबहुहर्षाश्रुनिवहो
 यथा विस्मर्यासं दुरुपशमपीडापरिभवान् ॥ ८ ॥

In my mind, that is extremely agitated by mental and physical ailments, may the vision of Thy entrancing form of pure Bliss-Consciousness arise, so that with horripilation all over my body and tears flowing profusely owing to that vision, I may become completely oblivious of my endless woes?

मरुद्गोहाधीश त्वयि खलु पराञ्चोऽपि सुखिनो
 भवत्त्रेही सोऽहं सुबहु परितप्ये च किमिदम् ।
 अकीर्तिस्ते मा भूद् वरद गदभारं प्रशमयन्
 भवद्भक्तोत्तंसं झटिति कुरु मां कंसदमन ॥ ९ ॥

O Lord of the Guruvāyupura! Even those who have turned away from Thee, are seen to lead a happy life. But I, a devotee of Thine, am undergoing various sufferings, why this anomaly? O Bestower of boons! Won't this tarnish Thy reputation? Therefore, O slayer of Karnaśa! Eradicate my disease and make me the best of Thy devotees.

किमुक्तैर्भूयोभिस्तव हि करुणा यावदुदिया-
 दहं तावद् देव प्रहितविविधार्थप्रलपितः ।
 पुरः क्लृप्ते पादे वरद तव नेष्यामि दिवसान्
 यथाशक्ति व्यक्तं नतिनुतिनिषेवा विरचयन् ॥ १० ॥

O God! Of what avail is mere prattle until Thy grace dawns on me? O Bestower of boons! I shall in place of

bemoaning my fate, spend my days before this manifested form, devoting my time to prostrating before Thee singing Thy praise, bowing and adoring, serving to the best of my ability.

□□□

Canto—4

Description of Yoga of Eight limbs and its Accomplishment

कल्यतां मम कुरुष्व तावतीं कल्यते भवदुपासनं यथा ।

स्पष्टमष्टविधयोगचर्यया पुष्ट्याशु तव तुष्टिमाप्नुयाम् ॥ १ ॥

O Lord, please endow me with that much of health as I may be able to adore Thee. It is certain that if I am rid of the disease, then I would be able to get soon Thy pleasure by undergoing the eight-limbed discipline of *Yoga* in its complete form.

ब्रह्मचर्यदृढतादिभिर्यमैराप्लवादिनियमैश्च पाविताः ।

कुर्महे दृढममी सुखासनं पङ्कजाद्यमपि वा भवत्पराः ॥ २ ॥

After attaining to purity through the observance of the discipline of strict continence and rules of right conduct like daily bath etc., I shall practise the various comfortable and steady sitting postures like *Padmāsana* being devoted to Thee.

तारमन्तरनुचिन्त्य संततं प्राणवायुमभियम्य निर्मलाः ।

इन्द्रियाणि विषयादथापहृत्यास्महे भवदुपासनोन्मुखाः ॥ ३ ॥

Constantly resolving in mind the sacred syllable *Om*, and regulating the operation of *Prāṇa* through control of breath, I, having attained purity through these disciplines, shall withdraw the senses from their objects for meditation on Thee.

अस्फुटे वपुषि ते प्रयत्नतो धारयेम धिषणां मुहुर्मुहुः ।

तेन भक्तिरसमन्तरार्द्रतामुद्वहेम भवदङ्घ्रिचिन्तकाः ॥ ४ ॥

Again and again I shall make efforts to anchor my intellect in hazily perceived Thy form. Through this we shall attain the sentiment of devotion and the moistened spirit of

affection. After that we would remain engaged in contemplation of Thy feet.

विस्फुटावयवभेदसुन्दरं त्वद्गुणः सुचिरशीलनावशात् ।
अश्रमं मनसि चिन्तयामहे ध्यानयोगनिरतास्त्वदाश्रयाः ॥ ५ ॥

It becomes natural by long practice to get an easy mental perception of Thy form of beauty with all its parts vivid and clear. This way devoted to meditation, we would become Thy devotees.

ध्यायतां सकलमूर्तिमीदृशीमुन्मिषन्मधुरताहृतात्मनाम् ।
सान्द्रमोदरसरूपमान्तरं ब्रह्मरूपमयि तेऽवभासते ॥ ६ ॥

Those who meditate on Thy artistic form and become captivated by its manifested sweetness, there shines in due course, Thy impersonal Brahmic-Consciousness, which is of the form of intense inward joy.

तत्समास्वदनरूपिणीं स्थितिं त्वत्समाधिमयि विश्वनायक ।
आश्रिताः पुनरतः परिच्युतावारभेमहि च धारणादिकम् ॥ ७ ॥

O Lord of the universe! Ecstatic state and vivid experience of impersonal Brahmic-Consciousness is the state of *Samādhi*. We are followers of that but whenever my mind slips from that *Samādhi*, I shall resort again to *Dhāraṇā* (the fixing of the mind) and other process of concentration.

इत्थमभ्यसननिर्भरोल्लसत्त्वत्परात्मसुखकल्पितोत्सवाः ।
मुक्तभक्तकुलमौलितां गताः संचरेम शुक्नारदादिवत् ॥ ८ ॥

O Lord! Through this spiritual practice I will be established in the perpetual mart of joy that your Brahmic-Consciousness is. Thus, being the crest-jewel of Thy devotees—steeped in bliss and liberated while alive—will move about like Śuka and Nārada.

त्वत्समाधिविजये तु यः पुनर्मङ्क्षु मोक्षरसिकः क्रमेण वा ।
योगवश्यमनिलं षडाश्रयैरुन्नयत्यज सुषुम्पया शनैः ॥ ९ ॥

O Birthless! If after mastering *Samādhi*, an aspirant,

whether he wants immediate or gradual liberation, can in either case, proceed to his goal by controlling breath by Yogic practice and taking it upwards through the six centres along the *Suṣumṇā* nerve channel.

लिङ्गदेहमपि संत्यजन्नथो लीयते त्वयि परे निराग्रहः ।

ऊर्ध्वलोककुतुकी तु मूर्द्धतः सार्द्धमेव करणैर्निरीयते ॥ १० ॥

After that one who is an aspirant for immediate liberation abandons his subtle body also at death and is dissolved into *Brahma*, which is Thy form. But one, who aspires for the higher spiritual realms, passes out with his subtle body through the *Brahma-Randhra* (edifice of *Brahma*) in the crown of head.

अग्निवासरवलक्ष्मणैरुत्तरायणजुषा च दैवतैः ।

प्रापितो रविपदं भवत्परो मोदवान् ध्रुवपदान्तमीयते ॥ ११ ॥

A devotee desiring gradual liberation, is led by the deities presiding over fire, day time, bright fortnight and the six months of the sun's northward movement to the sphere of light where he attains the position of *Dharma* being devoted to you.

आस्थितोऽथ महारालये यदा शेषवक्त्रदहनोष्मणार्द्यते ।

ईयते भवदुपाश्रयस्तदा वेधसः पदमतः पुरैव वा ॥ १२ ॥

After having attained to *Maharloka* and staying comfortably for a long time, the *Jīva*, when tormented by the heat of fire coming out of Śeṣa's mouth, moves to the plane of *Brahma* (*Satyaloka*) or he may reach there according to his own will even before feeling the heat.

तत्र वा तव पदेऽथवा वसन् प्राकृतप्रलय एति मुक्तताम् ।

स्वेच्छया खलु पुरा विमुच्यते संविभिन्न जगदण्डमोजसा ॥ १३ ॥

Thus, having attained *Satyaloka*, the *Jīva* residing in *Brahmaloka* or *Vaikunṭha* (the residence of Viṣṇu), he attains liberation from embodied existence at the time of *Brahma-Pralaya*, or he may by exercise of his own will and by the force of his own *Yoga*, piercing the Cosmic sphere, can attain

liberation even before the final dissolution.

तस्य च क्षितिपथोमहोऽनिलद्योमहत्प्रकृतिसप्तकावृतीः ।

तत्तदात्मकतया विशन् सुखी याति ते पदमनावृतं विभो ॥ १४ ॥

O All-pervading God! The seven coverings of the Cosmic sphere are—earth, water, fire, air, ether, *Mahat-Tattva* and *Prakṛti*—the *Jiva* transcends them by realizing his identity with each of them experiencing intense bliss attains your unobstructed *Brahma* abode.

अचिरादिगतिमीदृशीं ब्रजन् विच्युतिं न भजते जगत्पते ।

सच्चिदात्मक भवद्गुणोदयानुच्चरन्तमनिलेश पाहि माम् ॥ १५ ॥

O Lord of the Universe! For one who goes along the path of light described above, there is no return. O Embodiment of Consciousness and Bliss Lord Guruvāyūra! Protect me who is loudly chanting Thy excellences.

□□□

Canto—5

Origin of Cosmic Puruṣa

व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राक्प्राकृतप्रक्षये

मायायां गुणसाम्यरुद्धविकृतौ त्वव्यागतायां लयम् ।

नो मृत्युश्च तदामृतं च समभून्नाहो न रात्रेः स्थिति-

स्तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥ १ ॥

O Lord! At the time of *Prakṛti-Pralaya*, there was nothing in existence, either gross or subtle. The divine potency (*Māyā*) with its activity stopped by the relapse of the three *Guṇas* into equipoise, had gone into the state of latency in Thee. Therefore, there remained neither death nor liberation, neither day nor night. Only Thou, alone remained as Bliss-Consciousness solidified.

कालः कर्म गुणाश्च जीवनिवहा विश्वं च कार्यं विभो

चिल्लीलारतिमेयुषि त्वयि तदा निल्लीनतामाययुः ।

तेषां नैव वदन्त्यसत्त्वमयि भो शक्त्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्सम्भवः ॥ २ ॥

O All-pervading! When one gets enamoured to your self-searching sports, then time (*Kāla*), *Karma*, *Guṇa*, *Jīva*—in fact all entities of the nature of effects—get dissolved in Thee. According to the *Vedas* the above entities cannot be said to have become naught even at that time as they continue to reside in Thee. Otherwise, if they had perished and become non-entity like a flower in sky, how could their emergence be possible after the end of the *Pralaya*, the final dissolution?

एवं च द्विपरार्द्धकालविगतावीक्षां सिसुक्षात्मिकां
बिभ्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम् ।
मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च
प्रादुर्भूय गुणान् विकास्य विदधुः तस्याः सहायक्रियाम् ॥ ३ ॥

Thus, at the end of two *Parārdhas*, when Thou express Thy creative will, Thy *Māyā* gets activated by Thy Look for the creation of the three worlds. Out of that *Māyā* emerges God's power of Time, impressions of the evil and good *Karma* of *Jīvas* (*Adṛṣṭa*), and their nature (*Svabhāva*). These help *Guṇas* to grow and assist *Māyā* in their diversification.

मायासंनिहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्
भेदैस्तां प्रतिबिम्बितो विविशिवान् जीवोऽपि नैवापरः ।
कालातिप्रतिबोधिताथ भवता संचोदिता च स्वयं
माया सा खलु बुद्धितत्त्वमसृजद्व्योऽसौ महानुच्यते ॥ ४ ॥

Thou abide by the side of *Māyā* without entering into it. *Vedānta* calls you eternal witness (*Sākṣī*). When Thou are reflected in the diversities provided by *Māyā* that reflection is called *Jīva*. The *Jīva* has no independent existence. Again *Māyā* agitated by Time and the rest and directed by Thee, projects the intelligence, which is also called *Mahat-tattva*.

तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्त्वप्रधानः स्वयं
 जीवेऽस्मिन् खलु निर्विकल्पमहमित्युद्बोधनिष्पादकः ।
 चक्रेऽस्मिन् सविकल्पबोधकमहंतत्त्वं महान् खल्वसौ
 सम्पुष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्प्रेरणात् ॥ ५ ॥

Thus, the *Mahat*, although being a product of *Māyā* possessing the three *Guṇas* is predominated by *Sattva* and is capable of generating an 'I'-sense without any particularity of individuality. O Viṣṇu! By Thy will, out of this *Mahat* has evolved the category of *Ahaṁkāra*, which has all the *Guṇas* manifest with *Tamas* predominating and having therefore, the capacity to generate the particularized 'I'-sense that makes one is aware of one's distinct individuality.

सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको
 भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना ।
 देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाश्यश्चिनो
 वह्नीन्द्राच्युतमित्रकान् विधुविधिश्चीरुद्रशारीरकान् ॥ ६ ॥

This *Ahaṁkāra* a product of *Mahat* by virtue of the three *Guṇas* became divided into three—the *Vaikārika*, *Taijasa* and *Tamas* forms of *Ahaṁkāra*. Out of these namely *Vaikārika* *Ahaṁkāra*, which is predominated by *Sattva*, produced the deities presiding over the ten organs *Dik*, *Vāyu*, *Āditya*, *Varuṇa* and *Aśvinī Devas*, and *Agni*, *Indra*, *Upendra*, *Mitra* and *Prajāpati*. That also produced *Moon*, *Brahmā*, *Rudra* and *Kṣetrajña* being the deities presiding over the mind, intellect, ego and mind stuff (*Citta*) respectively.

भूमन्मानसबुद्ध्यहंकृतिमिलच्चित्ताख्यवृत्त्यान्वितं
 तच्चान्तःकरणं विभो तव बलात् सत्त्वांश एवासृजत् ।
 जातस्तैजसतो दशेन्द्रियगणस्तत्तामसांशात्युन-
 स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्बलात् ॥ ७ ॥

O Infinite one! By Thy power the same *Vaikārika*, the product of the *Sattva* aspect of *Ahaṁkāra* generated the

internal organs (*Antaḥkaraṇa*) with its four modes described as mind, intellect, ego sense and mind stuff (*Citta*). *Taijasa*, the product of the *Rajas* aspect of *Ahaṅkāra* produced the ten organs, five of knowledge and five of action and out of the *Tamasa* aspect originated sound, the subtle essence (*Tanmātra*) of *Ākāśa* (sky).

शब्दाद् व्योम ततस्ससर्जिथ विभो स्पर्शं ततो मारुतं
तस्माद् रूपमतो महोऽथ च रसं तोयं च गन्धं महीम् ।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् ॥ ८ ॥

From the subtle essence of sound came 'Sky', from the sky, came the subtle essence of Touch and from it Air and from it, Fire (*Tejasa*). From fire came the subtle essence of Taste (*Rasa*) and from it Water (*Jala*). From water came the subtle essence of Smell and from it Earth. O Mādhava! Thus, out of the *Tamas* aspect of *Ahaṅkāra* you brought into existence all the elements, each of them manifesting its own special quality and also inheriting the qualities of the preceding elements and transmitting them all to succeeding ones.

एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथङ्-
नो शेकुर्भुवनाण्डनिर्मितिविधौ दैवैरमीभिस्तदा ।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं-
श्रेष्ठाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्डं व्यधाः ॥ ९ ॥

Even though all the elements, sense-organs and their presiding deities had come into existence, they were unable to produce the Cosmic whole, then the deities praised Thee by various hymns and sought Thy help. Whereupon, Thou entering into these categories, activated them and combined them into the *Hiraṇyagarbha*, containing all the worlds.

अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत्सहस्रं समा
निर्भिन्दन्नकथाश्चतुर्दशजगदरूपं विराडाह्वयम् ।

साहस्रैः करपादमूर्धनिवहैर्निशेषजीवात्मको

निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वाभयात् ॥ १० ॥

After the Cosmic egg had subsisted in the existing Cosmic waters for a thousand years without any effect then Thou entering into it by Thy one aspect, created the fourteen spheres wherein Thou manifested Thyself in Thy Cosmic Form. Thou are seen with countless hands, legs and heads. O Lord of Guruvāyupura—the Cosmic *Puruṣa*! Rid me of all my ailments like *Kāma*, *Krodha* etc.

□□□

Canto—6

Description of Cosmic Body Embodying the whole Universe

एवं चतुर्दशजगन्मयतां गतस्य
पातालमीश तव पादतलं वदन्ति ।
पादोर्ध्वदेशमपि देव रसातलं ते
गुल्फद्वयं खलु महातलमद्भुतात्मन् ॥ १ ॥

O Lords of Wondrous Form! Of Thee, who has manifested as the fourteen spheres, *Pātāla* is the lower surface of Thy feet, *Rasātala*, the upper surface; and *Mahātala*, the ankles.

जङ्घे तलातलमथो सुतलं च जानू
किं चोरुभागयुगलं वितलातले द्वे ।
क्षोणीतलं जघनमम्बरमङ्ग नाभि-
र्वक्षश्च शक्रनिलयस्तव चक्रपाणे ॥ २ ॥

O Lord with discus in Hand! Thy shins is *Talātala*; knees *Sutala*; the buttocks *Vitala* and *Atala*; the hip *Bhūloka* (earth); the naval the Sky and the chest the *Svarloka*—the residence of Indra.

ग्रीवा महस्तव मुखं च जनस्तपस्तु
फालं शिरस्तव समस्तमयस्य सत्यम् ।
एवं जगन्मयतनो जगदाश्रितैर-
प्यन्यैर्निबद्धवपुषे भगवन् नमस्ते ॥ ३ ॥

O All-pervasive one! Thou—the soul of the universe—Thy neck is *Maharloka*; Thy face, is *Janaloka*; Thy forehead is *Tapoloka* and Thy head is *Satyaloka*. Salutation to Thee who are embodied as the whole universe including some other entities to be mentioned.

त्वद्ब्रह्मरन्ध्रपदमीश्वर विश्वकंद-
 च्छन्दांसि केशव घनास्तव केशपाशाः ।
 उल्लासि चिल्लियुगलं हुहिणस्य गेहं
 पक्ष्माणि रात्रिदिवसौ सविता च नेत्रे ॥ ४ ॥

O Lord, the cause of universe! The *Vedas* are Thy *Brahma-Randhra* on the crown of the head; O Keśava! The clouds are Thy lock of hair; Thy eyebrows are the abode of Brahmā; Thy eyelashes are night and day and Thy eyes are the sun.

निःशेषविश्वरचना च कटाक्षमोक्षः
 कर्णौ दिशोऽश्वियुगलं तव नासिके द्वे ।
 लोभत्रपे च भगवन्नधरोत्तरोष्ठौ
 तारागणाश्च दशनाशमनश्च दंष्ट्रा ॥ ५ ॥

O *Bhagawān*! Creation of the world is a glance of Thy eyes; Thy both ears are the quarters; two nasal orifices are the pair of Aśvinīs; Thy lower lip is greed and the upper lip is modesty; Thy teeth are the stars; and Thy molars are *Yamarāja*.

माया विलासहसितं श्वसितं समीरो
 जिह्वा जलं वचनमीश शकुन्तपङ्क्तिः ।
 सिद्धादयस्स्वरगणा मुखरन्ध्रमग्नि-
 देवा भुजाः स्तनयुगं तव धर्मदेवः ॥ ६ ॥

O Lord! Thy sportive smile is *Māyā*; Thy breath is wind; Thy tongue is water; Thy speech is the collectivity of birds; Thy tunes are the *Siddhas*; Thy mouth is fire; Thy arms are the gods and *Dharmadeva* is Thy both breasts.

पृष्ठं त्वधर्म इह देव मनस्सुधांशु-
 रव्यक्तमेव हृदयाम्बुजमम्बुजाक्ष ।

कुक्षिस्समुद्रनिवहा वसनं तु संध्ये
शेफः प्रजापतिरसौ वृषणौ च मित्रः ॥ ७ ॥

O Lotus-eyed one! In Thy Cosmic embodiment *Adharma* (unrighteousness) is Thy back; the moon is Thy mind; undifferentiated nature (*Avyakta*) is Thy heart-lotus; the ocean is Thy abdomen; the two *Sandhyās* are Thy garments; Prajāpati is Thy generative organ and god Mitra is Thy testicles.

श्रोणीस्थलं मृगगणाः पदयोर्नखास्ते
हस्त्युष्ट्रसैन्धवमुखा गमनं तु कालः ।
विप्रादिवर्णभवनं वदनाब्जबाहु-
चारुरुयुगमचरणं करुणाम्बुधे ते ॥ ८ ॥

O Merciful one! Thy waist is the flock of Deer; Thy foot-nails are the species of animals like—Elephants, camels, horses etc. Thy movement is time; Thy face, arms, thighs and feet are the origin of the four *Varnas* of *Brāhmaṇas* and others.

संसारचक्रमधि चक्रधर क्रियास्ते
वीर्यं महासुरगणोऽस्थिकुलानि शैलाः ।
नाड्यस्सरित्समुदयस्तरवश्च रोम
जीयादिदं वपुरनिर्वचनीयमीश ॥ ९ ॥

O Wielder of the discus! This *Samsāra* (repetitive cycle of births and deaths) is Thy activity, the host of great *Asuras* is Thy bravery; Thy bones are mountain ranges; Thy arteries are the rivers; and the trees are Thy small soft hairs. O Lord! Victory to your indescribable body.

ईदृग्जगन्मयवपुस्तव कर्मभाजां
कर्मावसानसमये स्मरणीयमाहुः ।
तस्यान्तरात्मवपुषे विमलात्मने ते
वातालयाधिप नमोऽस्तु निरुन्धि रोगान् ॥ १० ॥

O Lord of Guruvāyupura! This Cosmic form of Thine is fit to be meditated upon towards the close of your worship in sixteen ways by devotees worthy of *Bhakti*-discipline. O purity-

embodied! The indwelling spirit of this Cosmic Form salutations to Thee. Please eradicate my ailments like *Kāma*, *Krodha* etc.

□□□

Canto—7

Description of Origin of Hiraṇyagarbha, Penance, Heavenly form, Blissful Vision and Kindness of Lord

एवं देव चतुर्दशात्मकजगद्रूपेण जातः पुन-
स्तस्योर्ध्वं खलु सत्यलोकनिलये जातोऽसि धाता स्वयम् ।
यं शंसन्ति हिरण्यगर्भमखिलत्रैलोक्यजीवात्मकं
योऽभूत् स्फीतरजोविकारविकसन्नानासिसुक्षारसः ॥ १ ॥

O *Deva*! Thou, who had thus become the universe of fourteen spheres, manifested Thyself again as *Brahmā* in *Satyaloka*. Men learned in *Sāstras* call him as *Hiraṇyagarbha*—the collective soul of all the *Jivas* of the three worlds. He got engaged himself in multitudinous creation due to the upsurge of *Rajas*.

सोऽयं विश्वविसर्गदत्तहृदयः सम्पश्यमानः स्वयं
बोधं खल्वनवाप्य विश्वविषयं चिन्ताकुलस्तस्थिवान् ।
तावत्त्वं जगताम्यते तप तपेत्येवं हि वैहायसीं
वाणीमेनमशिश्रवः श्रुतिसुखां कुर्वस्तपःप्रेरणाम् ॥ २ ॥

O Lord of the universe! *Brahmā* thinking within himself with heart set on creation, was very much disconcerted when on his own, he could not conceive in his mind the plan of world-creation. Thou inspired him to perform austerities, exhorting him in a blissful disembodied voice, *Tapa*, *Tapa* engage yourself in *Tapas* (austerity).

कोऽसौ मामवदत्युमानिति जलापूर्णे जगन्मण्डले
दिक्षुद्वीक्ष्य किमप्यनीक्षितवता वाक्यार्थमुत्पश्यता ।
दिव्यं वर्षसहस्रमात्ततपसा तेन त्वमाराधित-
स्तस्मै दर्शितवानसि स्वनिलयं वैकुण्ठमेकाद्भुतम् ॥ ३ ॥

Who is it that addresses me this when the whole of

existence is engulfed in waters? Then hearing this, raising his head, Brahmā looked towards all the four quarters but could find none except water. But understanding the meaning of the words, he performed austerities for a thousand divine years. Being thus, adored by Brahmā revealed to him His abode *Vaikuṅṭha*, which is Supreme and Unique.

माया यत्र कदापि नो विकुरुते भाते जगद्भ्यो बहि-
 श्शोकक्रोधविमोहसाध्वसमुखा भावास्तु दूरंगताः ।
 सान्द्रानन्दझरी च यत्र परमज्योतिःप्रकाशात्मके
 तत्ते धाम विभावितं विजयते वैकुण्ठरूपं विभो ॥ ४ ॥

Transcending the fourteen spheres, beyond the reach of *Māyā's* influence that *Vaikuṅṭha* is splendid and supremely luminous. That is the reason that mental modifications like sorrow, anger, infatuation, fear of death are afar from it. Solidified bliss ever flows there. O All-pervading! Thy *Vaikuṅṭha* abode revealed to Brahmā, stands supreme.

यस्मिन् नाम चतुर्भुजा हरिमणिश्यामावदात्त्विषो
 नानाभूषणरत्नदीपितदिशो राजद्विमानालयाः ।
 भक्तिप्राप्तथाविधोन्नतपदा दीव्यन्ति दिव्या जना-
 स्तत्ते धाम निरस्तसर्वशमलं वैकुण्ठरूपं जयेत् ॥ ५ ॥

Divine beings who by virtue of Thy devotion, have attained this abode have four hands, whose bodies have the brilliant deep blue hue of Indranīla gems (Sapphire) and the lustre of whose diamond-studded ornaments is lighting up the quarters. Splendid *Vimānas* are their residence. Such divinely people are shining in this abode. Victory to Thy abode of *Vaikuṅṭha* unaffected by sin.

नानादिव्यवधूजनैरभिवृता विद्युल्लतातुल्यया
 विश्वोन्मादनहृद्यगात्रलतया विद्योतिताशान्तरा ।
 त्वत्पादाम्बुजसौरभैककुतकाल्लक्ष्मीः स्वयं लक्ष्यते
 यस्मिन् विस्मयनीयदिव्यविभवं तत्ते पदं देहि मे ॥ ६ ॥

Lakṣmī who is surrounded by numerous divine females,

whose lustrous form stuns all by its charming and enrapturing beauty, which lights up all the quarters like a streak of lightening and whose sole longing consists in enjoying the fragrance of Thy Lotus-feet and who is equipped with divine grandeur, She wishes to reside in this abode. Bless me with the residence in that abode of Thine.

तत्रैवं प्रतिदर्शिते निजपदे रत्नासनाध्यासितं
भास्वत्कोटिलसत्किरीटकटकाद्याकल्पदीप्राकृति ।
श्रीवत्साङ्कितमात्तकौस्तुभमणिच्छायारुणं कारणं
विशेषां तव रूपमैक्षत विधिस्तत्ते विभो भातु मे ॥ ७ ॥

O All-pervading one! Thus Brahmā saw your divine personage in your Supreme Abode *Vaikunṭha*, which was revealed to him by Thee. Thou were seated on a throne of diamonds and were shining with every part of Thy body decorated with splendid diadem and bracelets, Thy auspicious mark of *Śrīvatsa* was rendered crimson by the lustre of the jewel *Kaustubha*. O Lord! Reveal me this form of Thine.

कालाम्भोदकलायकोमलरुचां चक्रेण चक्रं दिशा-
मावृण्वानमुदारमन्दहसितस्यन्दप्रसन्नाननम् ।
राजत्कम्बुगदारिपङ्कजधरश्रीमद्भुजामण्डलं
स्त्रष्टुष्टुष्टिकरं वपुस्तव विभो मद्भोगमुद्वासयेत् ॥ ८ ॥

With a brilliant halo illumining the quarter with its radiance resembling that of fresh rain clouds and of pea-flowers; with a face beaming with an attractive soft smile constantly playing on it; and with four arms holding beautiful conch, mace, discus and lotus, Thou blessed Brahmā with such lovely form. May it eradicate my ailments also.

दृष्ट्वा सम्भृतसम्भ्रमः कमलभूस्त्वत्पादपाथोरुहे
हर्षावेशवशंवदो निपतितः प्रीत्या कृतार्थीभवन् ।
जानास्येव मनीषितं मम विभो ज्ञानं तदापादय
द्वैताद्वैतभवत्स्वरूपपरमित्याचष्ट तं त्वां भजे ॥ ९ ॥

Afterwards, seeing that form of Thine, Brahmā got puzzled with regard to his duty. Overwhelmed with joy, he fell prostrate at Thy Lotus-feet. Realizing the fulfilment of his existence cheerfully he entreated, O All-pervading one! Thou know my longing. Bestow unto me the true knowledge of Thy nature in which, duality and non-duality exist in harmony. O Lord! I am adoring Thy such form revealed to Brahmā.

आतामे चरणे विनम्रमथ तं हस्तेन हस्ते स्पृशन्
 बोधस्ते भविता न सर्गविधिभिर्बन्धोऽपि संजायते ।
 इत्याभाष्य गिरं प्रतोष्य नितरां तच्चित्तरूढः स्वयं
 सृष्टौ तं समुदैरयस्स भगवन्नुल्लासयोल्लाघताम् ॥ १० ॥

Bhagavān! Raising Brahmā lying prostrate at Thy Crimson-feet, taking his hands in Thy own hands Thou declared, "You will have your desired knowledge and you will not have the bondage while creating the world." By these words Thou fully satisfied Brahmā. Entering his heart as indweller, Thou directed him well in the work of creation. Kindly rid me of my ailments like *Kāma*, *Krodha* etc.

□□□

Canto—8

The Dawn of Creation after Final Dissolution

एवं	तावत्	प्राकृतप्रक्षयान्ते		
	ब्राह्मे	कल्पे	ह्यादिमे	लब्धजन्मा ।
ब्रह्मा	भूयस्त्वत्त	एवाप्य	वेदान्	
	सृष्टिं	चक्रे	पूर्वकल्पोपमानाम् ॥ १ ॥	

At the close of total dissolution and the beginning of the new cycle of creation, a new Brahmā came into being on the first day of the cycle, obtained the knowledge of the *Vedas* from Thyself and began the work of creation in consonance with what had prevailed in the previous *Kalpa*.

सोऽयं चतुर्युगसहस्रमितान्यहानि
 तावन्मिताश्च रजनीर्बहुशो निनाय ।
 निद्रात्यसौ त्वयि निलीय समं स्वसृष्टे-
 नैमित्तिकप्रलयमाहुरतोऽस्य रात्रिम् ॥ २ ॥

Each day of Brahmā consists of a thousand *Caturyugas* and each night of equally that period. Brahmā, Thus, spent several days and nights of his life. Thereafter when Brahmā is overpowered by sleep, he along with all his creation becomes latent in Thee. This night of Brahmā is called *Naimittika Pralaya*.

अस्मादृशां पुनरहर्मुखकृत्यतुल्यां
 सृष्टिं करोत्यनुदिनं स भवत्प्रसादात् ।
 प्राग्ब्राह्मकल्पजनुषां च परायुषां तु
 सुप्तप्रबोधनसमास्ति तदापि सृष्टिः ॥ ३ ॥

Just as we, human beings everyday begin our work at dawn, so at the dawn of everyday Brahmā by Thy grace commences the work of creation. At the dawn of Brahmā's day those eternal souls who existed even before *Brāhma Kalpa* also arise like people from deep sleep with the full consciousness of their past.

पञ्चाशदब्दमधुना स्ववयोऽर्धरूप-
 मेकं परार्धमतिवृत्य हि वर्ततेऽसौ ।
 तत्रान्तरात्रिजनितान् कथयामि भूमन्
 पश्चाद्दिनावतरणे च भवद्विलासान् ॥ ४ ॥

O Infinite one! The Brahmā ruling over the present cycle having spent fifty divine years, which represent the first half of his span of life, has just entered into the second half of it. I am now narrating Thy sportive activities that took place during the previous night of Brahmā and the beginning of his first day in the second half of his life.

दिनावसानेऽथ सरोजयोनिः सुषुप्तिकामस्त्वयि संनिलित्ये ।
 जगन्ति च त्वज्जठरं समीयुस्तदेदमेकार्णवमास विश्वम् ॥ ५ ॥

At the end of his day the Lotus-born Brahmā, desiring to sleep, got merged in Thee. The whole Cosmos too was absolved in Thy abdomen. Only the causal waters remained.

तवैव वेधे फणिराजिशेषे जलैकशेषे भुवने स्म शेषे ।

आनन्दसान्द्रानुभवस्वरूपः स्वयोगनिद्रापरिमुद्रितात्मा ॥ ६ ॥

When the whole universe was merged into causal waters, Thou Bliss-Consciousness solidified, slept on the serpent bed of *Ādiśeṣa* who is the manifestation of an aspect of Thine. Thou covered Thyself on all sides with the veil of Yogic slumber.

कालाख्यशक्तिं प्रलयावसाने प्रबोधयेत्यादिशता किलादौ ।

त्वया प्रसुप्तं परिसुप्तशक्तिव्रजेन तत्राखिलजीवधाम्ना ॥ ७ ॥

At the beginning of *Pralaya*, Thou, in whom all energies had become latent along with all the *Jivas*, entered into sleep, ordering the power called *Kāla* (Time) to awaken Thee at the end of *Pralaya*.

चतुर्युगाणां च सहस्रमेवं त्वयि प्रसुप्ते पुनरद्वितीये ।

कालाख्यशक्तिः प्रथमप्रबुद्धा प्राबोधयत्त्वां किल विश्वनाथ ॥ ८ ॥

O Lord of all the worlds! Thou, the one without a second, having slept for a period of a thousand *Caturyugas*, were awakened by *Kāla* (the power of Time), which awoke first before the end of *Pralaya*.

विबुध्य च त्वं जलगर्भशायिन्

विलोक्य लोकानखिलान् प्रलीनान् ।

तेष्वेव सूक्ष्मात्पतया निजान्तः-

स्थितेषु विश्वेषु ददाथ दृष्टिम् ॥ ९ ॥

O Thou slumberer in the waters! On Waking up, Thou saw that all the spheres have dissolved in Thyself. Hence Thou cast Thy glance on these spheres who were in a state of latency in Thee.

ततस्त्वदीयादयि नाभिरन्धादुदञ्चितं किञ्चन दिव्यपद्मम् ।

निलीननिशेषपदार्थमालासंक्षेपरूपं मुकुलायमानम् ॥ १० ॥

O *Bhagavān*! Then there came out of Thy navel a divine lotus, which was only in its budding state yet, as if it was a seed of all the previously existent entities merged in Thee.

तदेतदम्भोरुहकुड्मलं ते कलेवरात्तोयपथे प्ररूढम् ।

बहिर्निरीतं परितः स्फुरद्भिः स्वधामभिर्ध्वान्तमलं न्यकृन्तत् ॥ ११ ॥

Originating from Thy navel and rising above the flood of causal waters, this lotus-bud completely dispersed the darkness by its own all around brilliance.

सम्फुल्लपत्रे नितरां विचित्रे तस्मिन् भवद्वीर्यधृते सरोजे ।

स पद्मजन्मा विधिराविरासीत् स्वयम्प्रबुद्धाखिलवेदराशिः ॥ १२ ॥

In that full-blown and very wondrous lotus supported by Thy Yogic power, there arose the above mentioned lotus-born *Brahmā* who himself had acquired the knowledge of all the *Vedas* by Thy grace.

अस्मिन् परात्मन् ननु पाद्मकल्पे त्वमित्थमुत्थापितपद्मयोनिः ।

अनन्तभूमा मम रोगराशिं निरुन्धि वातालयवास विष्णो ॥ १३ ॥

O *Viṣṇu*! Thus, in this age known as *Padmakalpa* Thou originated the Lotus-born *Brahmā*, Thy glory is endless. O resident of *Guruvāyupura*! Eradicate all my ailments.



Canto—9

Description of World-Creation

स्थितः स कमलोद्भवस्तव हि नाभिपङ्केरुहे

कुतस्स्विदिदमम्बुधावुदितमित्यनालोकयन् ।

तदीक्षणकुतूहलात् प्रतिदिशं विवृत्तानन-

श्चतुर्वदनतामगाद्विकसदष्टदृष्ट्यम्बुजाम् ॥ १ ॥

Then *Brahmā*, the Lotus-born, seated in Thy navel-lotus pondered over "What is the source of this lotus in the ocean of causal waters?" He could not know its source. Being curious to find out its source, he looked around all the four quarters.

Whereupon he became endowed with four faces and with eight eyes like Lotus-petals.

महार्णवविघूर्णितं कमलमेव तत्केवलं
 विलोक्य तदुपाश्रयं तव तनुं तु नालोकयन् ।
 क एष कमलोदरे महति निस्सहायो ह्यहं
 कुतस्स्विदिदमम्बुजं समजनीति चिन्तामगात् ॥ २ ॥

In the vast causal waters only that solitary quivering lotus was being seen by him but not Thy body, which was its substratum. Then Brahmā thought "Who indeed am I seated here alone in this lotus and wherefrom has this lotus originated."

अमुष्य हि सरोरुहः किमपि कारणं सम्भवे-

दिति स्म कृतनिश्चयः स खलु नालरन्धाध्वना ।
 स्वयोगबलविद्यया समवरूढवान् प्रौढधी-
 स्त्वदीयमतिमोहनं न तु कलेवरं दृष्टवान् ॥ ३ ॥

This my seat-lotus must have its cause. Resolving thus, he descended through the stem-hole of the lotus with the help of his self-knowledge and Yogic power. Even then he could not perceive Thy charming form.

ततः सकलनालिकाविवरमार्गगो मार्गयन्

प्रयस्य शतवत्सरं किमपि नैव संदृष्टवान् ।
 निवृत्त्य कमलोदरे सुखनिषण्ण एकाग्रधीः

समाधिबलमादधे भवदनुग्रहैकाग्रही ॥ ४ ॥

Searching through all the orifices of the Lotus-stem for a hundred divine years, he did not see anything as the base of the lotus. So he gave up his search and sat comfortably on the lotus. Then concentrating his intellect, he resorted to *Samādhi* solely desirous of Thy grace.

शतेन परिवत्सरैर्दृढसमाधिबन्धोल्लसत्-

प्रबोधविशदीकृतः स खलु पद्मिनीसम्भवः ।
 अदृष्टचरमद्भुतं तव हि रूपमन्तर्दृशा
 व्यचष्ट परितुष्टधीर्भुजगभोगभागाश्रयम् ॥ ५ ॥

Through uninterrupted *Samādhi* for a hundred divine years when his understanding became deep and vivid, then the Lotus-born Brahmā saw with his inner eye hitherto unseen marvellous form of Thine resting on the serpent bed of *Ādiśeṣa*. Seeing it Brahmā was much satisfied.

किरीटमकुटोल्लसत्कटकहारकेयूरयुङ्-

मणिस्फुरितमेखलं

सुपरिवीतपीताम्बरम्।

कलायकुसुमग्रभं गलतलोल्लसत्कौस्तुभं

वपुस्तदयि भावये कमलजन्मने दर्शितम् ॥ ६ ॥

That form was shining with a diadem and was decorated with a pearl necklace, bracelets and armlets. His waist was gleaming with a girdle studded with gems of various types. Bright Yellow cloth was its beautiful dress. The neck was illumining with *Kaustubha* gem, reflecting brilliance of swarthy complexion resembling that of the *Kalāya* flower. I meditate on Thy form, which was revealed by Thee to Lotus-born Brahmā.

श्रुतिप्रकरदर्शितप्रचुरवैभव

श्रीपते

हरे जय जय प्रभो पदमुपैषि दिष्ट्या दृशोः।

कुरुष्व धियमाशु मे भुवननिर्मितौ कर्मठा-

मिति द्रुहिणवर्णितस्वगुणबृंहिमा पाहि माम् ॥ ७ ॥

O consort of *Lakṣmī*! *Vedas* go on declaring Thy great Majesty. Hail! Hail! O Lord! It is great fortune of mine that I have seen Thee. Now provide me soon with intelligence required for creating the world. Protect me, O Lord! Whose attributes have been described by Brahmā.

लभस्व

भुवनत्रयीरचनदक्षतामक्षतां

गृहाण मदनुग्रहं कुरु तपश्च भूयो विधे।

भवत्वखिलसाधनी मयि च भक्तिरत्युत्कटे-

त्युदीर्य गिरमादधा मुदितचेतसं वेधसम् ॥ ८ ॥

“O Brahmā! May you be endowed with the power of creating the three worlds, this power will never attenuate! Accept

My Grace and perform austerity again. May you also attain intense devotion to Me, which is the means for achievement for everything". Saying so Thou delighted Brahmā very much.

शतं कृततपास्ततः स खलु दिव्यसंवत्सरा-

नवाप्य च तपोबलं मतिबलं च पूर्वाधिकम्।

उदीक्ष्य किल कम्पितं पयसि पङ्कजं वायुना

भवद्बलविजृम्भितः पवनपाथसी पीतवान् ॥ ९ ॥

Practising austerity for a hundred divine years, Brahmā gained more of spiritual and mental powers. Next, seeing the lotus of his seat swaying in the breeze, in waters, he consumed all the waters and the winds as his power had greatly enhanced by Thy power manifesting in him.

तवैव कृपया पुनः सरसिजेन तेनैव स

प्रकल्प्य भुवनत्रयीं प्रववृते प्रजानिर्मितौ।

तथाविधकृपाभरो गुरुमरुत्पुराधीश्वर

त्वमाशु परिपाहि मां गुरुदयोक्षितैरीक्षितैः ॥ १० ॥

By Thy grace he then engaged himself in the creation of various species of beings, after having fashioned the three spheres viz. the earth, heaven and the middle region through the lotus of his seat. O Lord of the Guruvāyupura! O Thou of abounding grace! Give me protection with a glance of Thine overflowing with mercy.



Canto—10

Diversification of Creation

वैकुण्ठ वर्धितबलोऽथ भवत्प्रसादा-

दम्भोजयोनिरसृजत् किल जीवदेहान्।

स्थास्त्रूनि भूरुहमयाणि तथा तिरश्चां

जातीर्मनुष्यनिवहानपि देवभेदान् ॥ १ ॥

O Lord of *Vaikuṇṭha*! The Lotus-born Brahmā puissant

through Thy grace, began to create many embodied beings such as vegetation, birds, animals of various species, men and numerous types of gods.

मिथ्याग्रहास्मिमतिरागविकोपभीति-

रज्ञानवृत्तिमिति पञ्चविधां स सृष्ट्वा ।

उद्धामतामसपदार्थविधानदून-

स्तेने त्वदीयचरणस्मरणं विशुद्ध्यै ॥ २ ॥

He created five modes of ignorance—false perception, self-centredness, attachment, anger and fear. Being dismayed for having made many Tamasic creations, he began contemplating on Thy feet for Self-purification.

तावत्ससर्ज मनसा सनकं सनन्दं

भूयः सनातनमुनिं च सनत्कुमारम् ।

ते सृष्टिकर्मणि तु तेन नियुज्यमाना-

स्वत्पादभक्तिरसिका जगृहुर्न वाणीम् ॥ ३ ॥

When his mind got purified by dwelling upon Thy feet, then he created four mind-born offsprings the sages—Sanaka, Sanandana, Sanātana and Sanatkumāra. On being prompted by him to procreate, these sages refused to do so, as they were fond of devotion to Thy Lotus-feet.

तावत्प्रकोपमुदितं प्रतिरुन्धतोऽस्य

भूमध्यतोऽजनि मृडो भवदेकदेशः ।

नामानि मे कुरु पदानि च हा विरिञ्चे-

त्यादौ रुरोद किल तेन स रुद्रनामा ॥ ४ ॥

As Brahmā was trying to control his anger on this disobedience, God Mṛḍa—an aspect of Thine emerged from the middle of his eyebrows. He was known as Rudra, because at his very birth he wailed aloud to Brahmā asking to be named and to be provided with a habitation for himself.

एकादशाह्वयतया च विभिन्नरूपं

रुद्रं विधाय दयिता वनिताश्च दत्त्वा ।

तावन्त्यदत्त च पदानि भवत्प्रणुन्नः

प्राह प्रजाविरचनाय च सादरं तम् ॥ ५ ॥

Brahmā inspired by Thee, gave eleven names and eleven forms to Rudra. He gave to each one of them a beloved wife and a habitation and requested them to procreate.

रुद्राभिसृष्टभयदाकृतिरुद्रसंघ-

सम्पूर्यमाणभुवनत्रयभीतचेताः

मा मा प्रजाः सुज तपश्चर मङ्गलाये-

त्याचष्ट तं कमलभूर्भवदीरितात्मा ॥ ६ ॥

The three worlds were soon full of the fierce-looking progeny of Rudra, which filled Brahmā with alarm. Thereupon, prompted by Thee, Brahmā asked Rudra to stop procreating and perform penance for the good of the world.

तस्याथ सर्गरसिकस्य मरीचिरत्रि-

स्तत्राङ्गिराः क्रतुमुनिः पुलहः पुलस्त्यः ।

अङ्गादजायत भृगुश्च वसिष्ठदक्षौ

श्रीनारदश्च भगवन् भवदङ्घ्रिदासः ॥ ७ ॥

Bhagavān! From several parts of the body of Brahmā engrossed in creation, were born Marīci, Atri, Aṅgirā, Kratu, Pulaha, Pulastya, Bhr̥gu, Vasiṣṭha, Dakṣa, as also Thy esteemed devotee Nārada.

धर्मादिकानभिसृजन्नथ कर्दमं च

वार्णीं विधाय विधिरङ्गजसंकुलोऽभूत् ।

त्वद्बोधितैः सनकदक्षमुखैस्तनूजै-

रुद्बोधितश्च विरराम तमो विमुञ्चन् ॥ ८ ॥

Next, *Brahmā* created Dharma etc., and Prajāpati Kardama. On creating Saraswatī, he himself was overcome with lust towards her. He was rescued from this lust by his own offsprings like Sanaka, Dakṣa and others who were inspired by Thee.

वेदान् पुराणनिवहानपि सर्वविद्याः

कुर्वन् निजाननगणाच्चतुराननोऽसौ ।

पुत्रेषु तेषु विनिधाय स सर्गवृद्धि-

मप्रापुवंस्तव

पदाम्बुजमाश्रितोऽभूत् ॥ ९ ॥

He, the four-faced Brahmā produced out of his four faces the *Vedas*, the *Purāṇas* and all other branches of knowledge and imparted that to his progeny Marīci etc. But still finding that his work of creation was not progressing well, he again resorted to the shelter of Thy Lotus-feet.

जानन्नृपायमथ देहमजो विभज्य

स्त्रीपुंसभावमभजन्मनुतद्वधुभ्याम् ।

ताभ्यां च मानुषकुलानि विवर्धयस्त्वं

गोविन्द मारुतपुरेश निरुन्धि रोगान् ॥ १० ॥

Knowing Thus, the means for the multiplication of created beings, Brahmā divided himself into two parts—male and female. One part became Manu and the other his wife Śatarūpā. O Govind! Lord of Guruvāyupura. Multiplying the human race through Manu and Śatarūpā kindly rid me of my ailments like *Kāma* and *Krodha*.



Canto—11

Entry of Sanaka etc., in Vaikuṅṭha, curse upon Jaya and Vijaya and Birth of Hiranyākṣa and Hiranyakaśipu

क्रमेण सर्गे परिवर्धमाने कदापि दिव्याः सनकादयस्ते ।

भवद्विलोकाय विकुण्ठलोकं प्रपेदिरे मारुतमन्दिरे ॥ १ ॥

O Lord of Guruvāyupura! As creation progressed, gradually divine sages Sanaka and the rest went one day to *Vaikuṅṭha* in order to pay their respect to Thee.

मनोज्ञैःश्रेयसकाननाद्यैरनेकवापीमणिमन्दिरैश्च ।

अनौपमं तं भवतो निकेतं मुनीश्वराः प्रापुरतीतकक्ष्याः ॥ २ ॥

Crossing several enclosures of *Vaikuṅṭha* the sages reached the seventh enclosure. This sphere of *Vaikuṅṭha*, being Thy

residence, was unique because of entrancing garden of spiritual freedom and its numerous lakes and glittering mansions.

भवद्विदूक्षन् भवनं विविक्षन् द्वाःस्थौ जयस्तान् विजयोऽप्यरुधाम् ।

तेषां च चित्ते पदमाप कोपः सर्वं भवत्प्रेरणयैव भूमन् ॥ ३ ॥

They were quite eager to see Thee. Therefore, they were desirous of entering Thy abode quickly. At that very time Thy two gatekeepers by name Jaya and Vijaya intercepted them. Therefore, anger flashed in the minds of the sages. O infinite one! All this happened as Thou willed.

वैकुण्ठलोकानुचितप्रचेष्टौ कष्टौ युवां दैत्यगतिं भजेतम् ।

इति प्रशप्तौ भवदाश्रयौ तौ हरिस्मृतिर्नोऽस्त्विति नेमतुस्तान् ॥ ४ ॥

Afterwards, they, while cursing the gatekeepers announced— ‘Your conduct is unbecoming of the residents of *Vaikunṭha*. Your disposition is very cruel. May you both be embodied as *Asura* beings.’ Cursed thus, both these servants of Thine prostrated themselves before the sages praying that “God may ever remain in our memory.”

तदेतदाज्ञाय भवानवासः सहैव लक्ष्म्या बहिरम्बुजाक्ष ।

खगेश्वरांसार्पितचारुबाहुरानन्दयंस्तानभिराममूर्त्या ॥ ५ ॥

O Lotus-eyed one! Knowing what had happened, Thou immediately came out of the abode accompanied by Lakṣmī. By sighting Thy attractive form, sages were delighted. At that time Thou had kept Thy beautiful hand on the shoulder of Garuḍa.

प्रसाद्य गीर्भिः स्तुवतो मुनीन्द्राननन्यनाथावथ पार्षदौ तौ ।

संरम्भयोगेन भवैस्त्रिभिर्मांमुपेतमित्यात्तकृपं न्यगादीः ॥ ६ ॥

By Thy sweet words pacifying the sages who were praising Thee, Thou told out of kindness the two attendants who had Thee as their sole refuge, that “You will come back to Me after three births by virtue of internal communion with Me through confrontation.”

त्वदीयभृत्यावथ कश्यपात्तौ सुरारिवीरावुदितौ दितौ द्वौ ।
संध्यासमुत्पादनकष्टचेष्टौ यमौ च लोकस्य यमाविवान्यौ ॥ ७ ॥

Thereafter, both Thy attendants took birth as mighty *Asuras* through Diti and her husband Kaśyapa. They were twins. Since the act of impregnation took place at the evening time, the two were so cruel as if they were two additional *Yamas* (gods of death).

हिरण्यपूर्वः कशिपुः किलैकः परो हिरण्याक्ष इति प्रतीतः ।
उभौ भवन्नाथमशेषलोकं रुषा न्यरुन्धां निजवासनान्धौ ॥ ८ ॥

It is said that the elder one was renowned by the name of *Hiraṇyakaśipu* and the younger one as *Hiraṇyākṣa*. Due to demoniac nature, they had astrayed from their spiritual knowledge. Being furious they engaged in oppression of entire worlds that have Thee alone as their protector.

तयोर्हिरण्याक्षमहासुरेन्द्रो रणाय धावन्ननवासवैरी ।
भवत्प्रियां क्षमां सलिले निमज्ज्य चचार गर्वाद्धिनदन् गदावान् ॥ ९ ॥

Of these two the great *Asura* *Hiraṇyākṣa* ranged the worlds thirsting for battle. Not finding any enemy match for him, he submerged Thy dear earth in Cosmic waters and strutted about with mace in hand roaming in pride.

ततो जलेशात् सदृशं भवन्तं निशम्य बभ्राम गवेषयंस्त्वाम् ।
भक्तैकदृश्यः स कृपानिधिस्त्वं निरुन्धि रोगान् मरुदालयेषु ॥ १० ॥

On hearing from *Varuṇa*, the god of water, that Thou were a match for him, he roamed in search of Thee. But Thou, the ocean of mercy, can be visioned only by Thy devotees. O Lord of *Guruvāyupura*, exterminate my internal diseases.

□□□

Canto—12

Incarnation as Boar and Deliverance of the Earth

स्वायम्भुवो मनुरथो जनसर्गशीलो
दृष्ट्वा महीमसमये सलिले निमग्नम् ।

स्रष्टारमाप शरणं भवदङ्घ्रिसेवा-
तुष्टाशयं मुनिजनैः सह सत्यलोके ॥ १ ॥

Thereafter, the Manu Swāyambhuva, who was engaged in creation, saw the untimely submersion of earth in Cosmic waters, he accompanied with sages went to the shelter of Brahmā in *Satyloka*. At that time Brahmā was in glee by adoration of Thy Lotus-feet.

कष्टं प्रजाः सृजति मय्यवनिर्निमग्ना
स्थानं सरोजभव कल्पय तत्प्रजानाम् ।
इत्येवमेष कथितो मनुना स्वयम्भू-
रम्भोरुहाक्ष तव पादयुगं व्यचिन्तीत् ॥ २ ॥

(Manu supplicated) O Lotus-born one, it is quite painful that the earth has been submerged in Cosmic waters while I am engaged in multiplying my progeny. Hence you have to arrange a habitation for them. O Lotus-eyed one! Hearing these words of Manu, Brahmā began to contemplate on Thy Lotus-feet.

हा हा विभो जलमहं न्यपिबं पुरस्ता-
दद्यापि मज्जति मही किमहं करोमि ।
इत्थं त्वदङ्घ्रियुगलं शरणं यतोऽस्य
नासापुटात् समभवशिशुशुकोलरूपी ॥ ३ ॥

Brahmā entreated "O God Almighty! It is quite amazing and sad that I had, at the very beginning drunk up all the causal waters, but the earth is sinking in it, what am I to do now?" Saying so Brahmā took refuge at Thy feet. Thyself emerged in the form of an infant Boar from the nasal orifice of Brahmā.

अङ्गुष्ठमात्रवपुरुत्पतितः पुरस्ताद्
भूयोऽथ कुम्भिसदृशः समजृम्भथास्त्वम् ।
अभ्रे तथाविधमुदीक्ष्य भवन्तमुच्चै-
र्विस्मेरतां विधिरगात् सह सूनुभिः स्वैः ॥ ४ ॥

Of the size of a thumb at the time of emergence, Thou

grew to the size of an elephant. Thus, looking Thee growing up further to the region of clouds, Brahmā was in quite amazement with his sons.

कोऽसावचिन्त्यमहिमा किटिरुत्थितो मे
 नासापुटात् किमु भवेदजितस्य माया ।
 इत्थं विचिन्तयति धातरि शैलमात्रः
 सद्यो भवन् किल जगर्जिथ घोरघोरम् ॥ ५ ॥

Who is this that has come out of my nasal orifice as a Boar of inconceivable greatness? Is it not the *Māyā* of invariable Lord Viṣṇu? While Brahmā was revolving thus, in his mind, Thou soon grew into the size of a mountain and roared terrifically.

तं ते निनादमुपकर्ण्य जनस्तपःस्थाः
 सत्यस्थिताश्च मुनयो नुनुवुर्भवन्तम् ।
 तत्स्तोत्रहर्षुलमनाः परिणद्य भूय-
 स्तोयाशयं विपुलमूर्तिरवातरस्त्वम् ॥ ६ ॥

Hearing that roar, the sages of *Janaloka*, *Tapoloka* and *Satyaloka* began to praise Thee. Thou were pleased with that praise. Then roaring loudly with larger body Thou descended into the causal waters.

ऊर्ध्वप्रसारिपरिधूमविधूतरोमा
 प्रोत्क्षिप्तवालधिरवाङ्मुखघोरघोणः ।
 तूर्णप्रदीर्णजलदः परिघूर्णदक्षणा
 स्तोतृन् मुनीन् शिशिरयन्नवतेरिथ त्वम् ॥ ७ ॥

At that time soft bluish-red hairs of Thy body were erect and twitching. Thy fierce snout was pointed downwards and the tail was lifted up due to which, clouds were scattered. Then with eyes rolling, Thou comforted the hymning sages and started sporting in the waters.

अन्तर्जलं तदनु सङ्कुलनक्रचक्रं
 भ्राम्यन्तिमिङ्गिलकुलं कलुषोर्मिमालम् ।

आविश्य भीषणरवेण रसातलस्था-

नाकम्पयन्

वसुमतीमगवेषयस्त्वम् ॥ ८ ॥

The waters were filled with alligators. A group of whales was moving about hither and thither. Due to commotion in waters waves had become dust-coloured. Entering into those waters Thou started searching the earth with tremendous roars making the beings of the nether world shiver.

दृष्ट्वाथ

दैत्यहतकेन

रसातलान्ते

संवेशितां झटिति कूटकिटिर्विभो त्वम् ।

आपातुकानविगणय्य

सुरारिखेटान्

दंष्ट्राङ्कुरेण

वसुधामदधाः

सलीलम् ॥ ९ ॥

O Mighty Lord! Seeing the earth kept in the region of *Rasātala* by the wretch *Asura* *Hiraṇyākṣa*, Thou, the simulated Boar, lifted the earth soon on Thy tusks sportively, treating with disdain the resistance of wicked *Asuras*.

अभ्युद्धरन्नथ धरां दशनाग्रलग्न-

मुस्ताङ्कुराङ्कित

इवाधिकपीवरात्मा ।

उद्धृतघोरसलिलाज्जलधेरुदञ्चन्

क्रीडावराहवपुरीश्वर

पाहि

रोगात् ॥ १० ॥

Delivering the earth, rising from the Cosmic ocean of much agitated forbidding waters, Thou were shining like an ordinary boar holding the earth on Thy tusk as it were the root of a tiny grass that Thou had dug up. Thy body had become gigantic. O Lord! Who assumed the form of a boar for mere sport, save me from my ailments.

□□□

Canto—13

Killing of *Hiraṇyākṣa* and Eulogy of *Yajña-Varāha*

हिरण्याक्षं

तावद्धरद

भवदन्वेषणपरं

चरन्तं सांवर्ते

पयसि

निजजङ्घापरिमिते ।

भवद्भक्तो गत्वा कपटपटुधीर्नारदमुनिः

शनैरूचे नन्दन् दनुजमपि निन्दंस्तव बलम् ॥ १ ॥

O Bestower of boons! While (Thou were) delivering the Earth, Hiranyākṣa was wandering about in knee-deep Cosmic waters in search of Thee; then Thy devotee Nārada, clever in guile, approaching the *Asura* spoke in mild language, extolling him and denigrating Thine strength.

स मायावी विष्णुर्हरति भवदीयां वसुमतीं

प्रभो कष्टं कष्टं किमिदमिति तेनाभिगदितः ।

नदन् क्वासौ क्वासाविति स मुनिना दर्शितपथो

भवन्तं सम्प्रापद्भरणिधरमुद्यन्तमुदकात् ॥ २ ॥

Alas! Alas! How is it that the deceitful Viṣṇu is getting away with the Earth, your property? O Mighty one! Thus, encouraged by Nārada, roaring like a lion he enquired 'Where is He, Where is He? As Thou were coming out of the waters holding the Earth, Hiranyākṣa approached Thee following the direction given by the sage Nārada.

अहो आरण्योऽयं मृग इति हसन्तं बहुतरै-

दुरुक्तैर्विध्यन्तं दितिसुतमवज्ञाय भगवन् ।

महीं दृष्ट्वा दंष्ट्राशिरसि चकितां स्वेन महसा

पयोधावाधाय प्रसभमुदयुङ्क्त्वा मृधविधौ ॥ ३ ॥

O *Bhagavān*! Seeing Thee, laughing and troubling Thee by taunting remarks he said, "O this is but a wild boar". Then disregarding the son of Diti, Thou finding the earth trembling in fear on Thy tusk, settled the earth firmly in the ocean by Thine immeasurable prowess, and got ready for battle.

गदापाणौ दैत्ये त्वमपि हि गृहीतोन्नतगदो

नियुद्धेन क्रीडन् घटघटरवोद्घुष्टवियता ।

रणालोकौत्सुक्यान्मिलति सुरसङ्घे द्रुतममुं

निरुन्ध्याः सन्ध्यातः प्रथममिति धात्रा जगदिषे ॥ ४ ॥

As the *Asura* was armed with a mace, Thou also raised up Thy mace. The battle was a sport to Thee. As the clang of clashing maces reverberated in the sky, the hosts of *Devas* gathered there to see the duel. Brahmā prayed Thee that this *Asura* be quickly controlled before the nightfall.

गदोन्मर्दे तस्मिंस्तव खलु गदायां दितिभुवो

गदाघाताद् भूमौ झटिति पतितायामहह भोः ।

मृदुस्मेरास्यस्त्वं दनुजकुलनिर्मूलनचणं

महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥ ५ ॥

O *Bhagavān*! Wonder it is in that combat when with the stroke of *Asura's* mace, Thy mace fell down on the ground even then Thou did not feel distressed, rather Thy face gleamed with a tender smile. Thereafter, Thou invoked Thy great discus, famous as the destroyer of the race of *Asuras*. On just remembrance it appeared. Thou looked magnificent when Thou wielded it in Thy hands.

ततः शूलं कालप्रतिमरुषि दैत्ये विसृजति

त्वयि च्छिन्दत्येतत्करकलितचक्रप्रहरणात् ।

समारुष्टो मुष्ट्या स खलु वितुदंस्त्वां समतनोद्

गलन्माये मायास्त्वयि किल जगन्मोहनकरीः ॥ ६ ॥

Thereafter, the fury of the *Asura* flared up like the fire of death and he wanted to strike Thee with a trident but Thou cut it with the discus in Thy hand. Then that *Asura* grew more furious and hit Thee with his fist. He adopted various tricks of illusory warfare, which were infatuating the world against Thee, for whom *Māyā* loses its spell.

भवच्चक्रज्योतिष्कणलवनिपातेन विधुते

ततो मायाचक्रे विततघनरोषान्धमनसम् ।

गरिष्ठाभिर्मुष्टिप्रहृतिभिरभिघ्नन्तमसुरं

स्वपादाङ्गुष्ठेन श्रवणपदमूले निरवधीः ॥ ७ ॥

The illusions created by the *Asura*, were all dispersed by a modicum of the effulgence of Thy discus. Then the *Asura*, raving with anger, repeatedly attacked Thee with more powerful punches of his heavy fists, whereupon Thou stroke a powerful blow with Thy toe at the base of his ear.

महाकायः सोऽयं तव चरणपातप्रमथितो

गलद्रक्तो वक्त्रादपतदृषिभिः श्लाघितहृतिः ।

तदा त्वामुद्दामप्रमदभरविद्योतिहृदया

मुनीन्द्राः सान्द्राभिः स्तुतिभिरनुवन्नध्वरतनुम् ॥ ८ ॥

Battered with the blow of Thy feet, that monstrous *Asura* fell down on the earth with blood gushing out of his mouth. While all the sages were praising his death with tears brimming with joy, they praised Thee—the embodiment of *Yajña* with best eulogies in loud tone.

त्वच्चिच्छन्दो रोमस्वपि कुशगणश्चक्षुषि घृतं

चतुर्होतारोऽङ्घ्रौ स्तुगपि वदने चोदर इडा ।

ग्रहा जिह्वायां ते परपुरुष कर्णे च चमसा

विभो सोमो वीर्यं वरद गलदेशेऽप्युपसदः ॥ ९ ॥

O Supreme Being! O Boon-giver (personified *Yajña*)! Thy skin stands for *Chandas* (Vedic Metre); Thy hairs for *Kuśa* grass; Thy eyes for ghee pot used in sacrifice. Thy four legs, for the four sacrificing priests (*Adhvaryu*, *Brahmā*, *Hotā* and *Udgātā*); Thy face for ladle; Thy tongue, for the *Soma* pot; Thy stomach, the vessel for keeping the ingredients; Thy ears for the *Camasa* vessel for keeping sacrificial remnants. Thy semen for *Soma* juice; Thy neck for the subsidiary rites called *Upasada*.

मुनीन्द्रैरित्यादिस्तवनमुखरैर्मौदितमना

महीयस्या मूर्त्या विमलतरकीर्त्या च विलसन् ।

स्वधिष्यं सम्प्राप्तः सुखरसविहारी मधुरिपो

निरुञ्च्या रोगं मे सकलमपि वातालयपते ॥ १० ॥

Then Thou ecstatic with the eulogies of the sages, impressive with Thy all comprehending form and taintless glory, retired into Thy abode of *Vaikunṭha* revelling in Thy innate Bliss. O Lord of Guruvāyupura, the murderer of Madhu *Asura*! Eradicate my all ailments.



Canto—14

Kapila Episode

समनुस्मृततावकाङ्घ्रियुगमः समनुः पङ्कजसम्भवाङ्गजन्मा ।
निजमन्तरमन्तरायहीनं चरितं ते कथयन् सुखं निनाय ॥ १ ॥

Manu Swāyambhuva, the offspring of Brahmā, who used to meditate on Thy feet, spent his allotted period (*Manvantara*) in peace, free from adversities and recounting Thy sportive activities.

समये खलु तत्र कर्दमाख्यो द्रुहिणच्छायभवस्तदीयवाचा ।
धृतसर्गरसो निसर्गरम्यं भगवंस्त्वामयुतं समाः सिषेवे ॥ २ ॥

Bhagavan! During the reign of that Swāyambhuva, the sage Kardama, who was born of the shadow of Brahmā adored Thee. In other words he performed austerity for attainment of Thee, the supremely beautiful, for ten thousand years with motivation of multiplying the species as instructed by Brahmā.

गरुडोपरि कालमेघकम्पं विलसत्केलिसरोजपाणिपद्मम् ।
हसितोल्लसिताननं विभो त्वं वपुराविष्कुरुषे स्म कर्दमाय ॥ ३ ॥

O All-pervading one! With a complexion attractive-like a dark cloud, with the face lit up by a tender smile and with a hand twirling a lotus, Thou manifested before him mounted on Garuḍa.

स्तुवते पुलकावृताय तस्मै मनुपुत्रीं दयितां नवापि पुत्रीः ।
कपिलञ्च सुतं स्वमेव पश्चात्स्वगतिञ्चाप्यनुगृह्य निर्गतोऽभूः ॥ ४ ॥

At that time sage Kardama got thrilled and he kept praising Thee. Thou blessed him that he would have Devahūti, the daughter of Manu as his wife, that nine daughters would be born of her to him and Thou in one aspect of Thine also be born to him under the name of Kapila and finally he will attain Thee.

स मनुः शतरूपया महिष्या गुणवत्या सुतया च देवहृत्या ।

भवदीरितनारदोपदिष्टः समगात्कर्दममागतिप्रतीक्षम् ॥ ५ ॥

Advised by Nārada at Thy bidding Swāyambhuva Manu and Śatarūpā with their virtuous daughter Devahūti, reached the hermitage of Sage Kardama who was awaiting their arrival.

मनुनोपहृतां च देवहृतिं तरुणीरत्नमवाप्य कर्दमोऽसौ ।

भवदर्चननिर्वृतोऽपि तस्यां दृढशुश्रूषणया दधौ प्रसादम् ॥ ६ ॥

Having obtained from Manu that jewel of a woman Devahūti as his wife, Kardama, got pleased with her because of her guileless service of him, though he was steeped in Bliss acquired through Thy worship.

स पुनस्त्वदुपासनप्रभावाद्दयिताकामकृते कृते विमाने ।

वनिताकुलसङ्कुले नवात्मा व्यहरद् देवपथेषु देवहृत्या ॥ ७ ॥

With the powers obtained through Thy worship, Kardama created a *Vimāna* for the fulfilment of the desire of his lovelorn wife, manifesting himself in nine forms and seated in that *Vimāna* full of females, he sported with Devahūti in heavenly gardens.

शतवर्षमथ व्यतीत्य सोऽयन्नव कन्याः समवाप्य धन्यरूपाः ।

वनयानसमुद्यतोऽपि कान्ताहितकृत्त्वज्जनोत्सुको न्यवात्सीत् ॥ ८ ॥

Spending a hundred years thus, sporting and obtaining nine beautiful daughters as offsprings, Kardama wanted to retire to the forest for performing austerity but for welfare of his beloved wife continued to stay at the hermitage, eagerly awaiting Thy incarnation as Kapila.

निजभर्तृगिरा भवन्निषेवानिरतायामथ देव देवहृत्याम् ।

कपिलस्त्वमजायथा जनानां प्रथयिष्यन् परमात्मतत्त्वविद्याम् ॥ ९ ॥

O *Deva!* Instructed by her husband, Devahūti engrossed herself in Thy adoration. Thou took birth as Kapila in order to impart to mankind, knowledge of Truth relating to God.

वनमेयुषि कर्दमे प्रसन्ने मतसर्वस्वमुपादिशज्जनयै ।

कपिलात्मक वायुमन्दिश त्वरितं त्वं परिपाहि मां गदौघात् ॥ १० ॥

O God in the guise of Kapila! When the sage Kardama had happily departed to the forest then Thou taught Thy mother the entire philosophy of Thy spiritual principles. O Lord of Guruvāyupura! Save me soon from my ailments.

□□□

Canto—15

The Teaching of Kapila

मतिरिह गुणसक्ता बन्धकृत्तेष्वसक्ता

त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।

महदनुगमलभ्या भक्तिरेवात्र साध्या

कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १ ॥

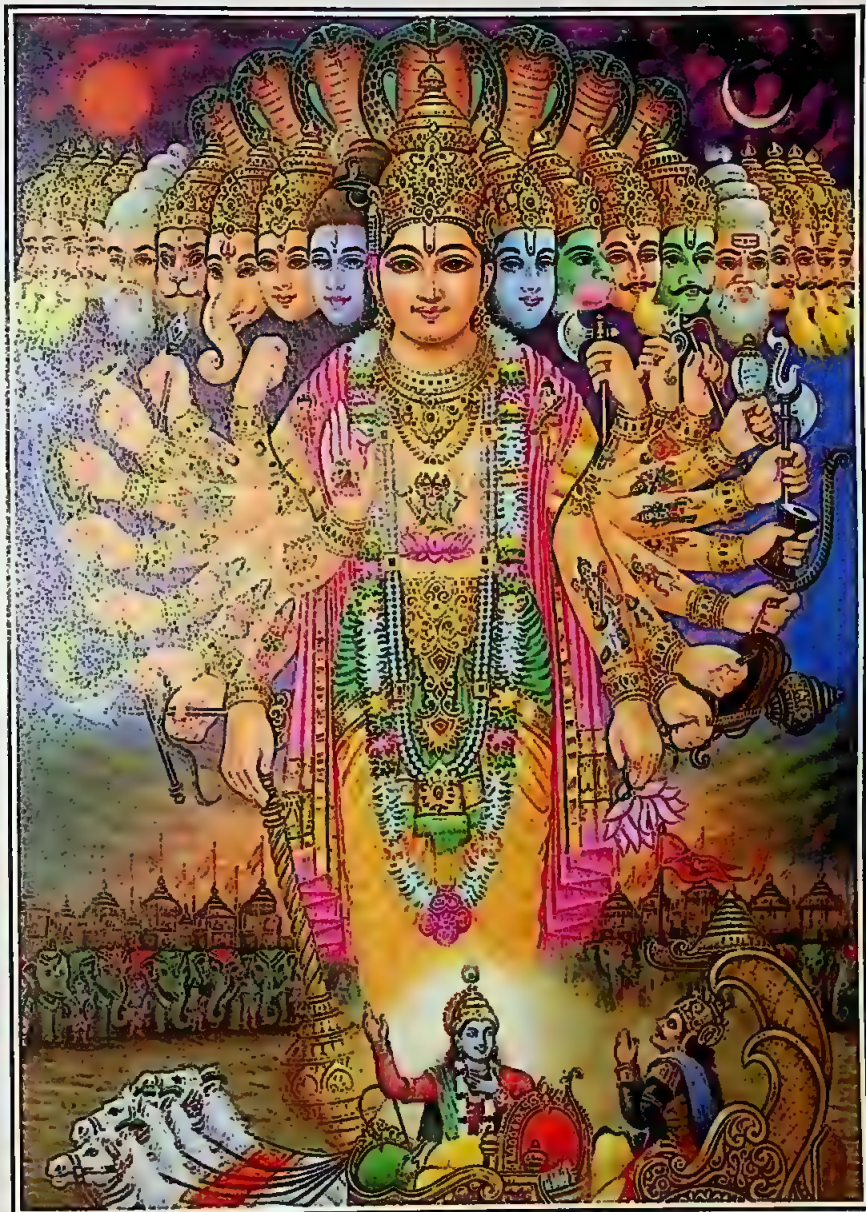
In this world mind attached to sense objects the product of the *Guṇas* of *Prakṛti*, leads to bondage and that very mind not attached to sensual objects leads to redemption. Devotion to God puts a check on attachment to sense objects. That devotion to God is generated by association with great souls. Hence, in this world people should practise devotion to God. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

प्रकृतिमहदहङ्काराश्च मात्राश्च भूता-

न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।

इति विदितविभागो मुच्यतेऽसौ प्रकृत्या

कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ २ ॥



Cosmic Nārāyaṇa



Bhagavān Vāmana



Blessing Devotee Dhruva



Ten Incarnations of Nārāyaṇa

Prakṛti, *Mahattatva*, *Ahaṁkāra* (the egoity), the five *Tanmātrās*, the five *Bhūtas* (Elements) mind, five organs of action and five organs of knowledge—these ten *Indriyas* and the *Puruṣa*. These are the twenty-five categories in existence. When the embodied *Jīva* realizes the distinctiveness of *Prakṛti* and *Puruṣa*, he is liberated from the bondage of *Māyā*. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

प्रकृतिगतगुणौघैर्नाज्यते पूरुषोऽयं
यदि तु सजति तस्यां तद्गुणास्तं भजेरन् ।
मदनुभजनतत्त्वालोचनैः साप्यपेयात्
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ ३ ॥

This embodied *Jīva* does not get detached with the modes of *Prakṛti*, if he gets attached with *Prakṛti* then these *Guṇas* of *Prakṛti* hold sway over him. By constant adoration of mine and reflection on the nature of Truth, the *Puruṣa* is released from the hold of *Prakṛti*. Thus, Thou taught to Thy mother Devahūti in Thy incarnation as Kapila.

विमलमतिरुपात्तैरासनाद्यैर्मदङ्गं
गरुडसमधिरूढं दिव्यभूषायुधाङ्गम् ।
रुचितुलिततमालं शीलयेतानुवेलं
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ ४ ॥

A man of purified mind having gained proficiency in sitting in the meditative posture, one should constantly meditate on My form whose brightness is like that of the Tamāla tree as seated on the back of Garuḍa and is decorated with divine ornaments and weapons. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

मम गुणगणलीलाकर्णनैः कीर्तनाद्यै-
मयि सुरसरिदोषप्रख्यचित्तानुवृत्तिः ।
भवति परमभक्तिः सा हि मृत्योर्विजेत्री
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ ५ ॥

By hearing My attributes and sports and chanting loudly, then a devotee attains supreme devotion in which, the mind ceaselessly flows towards Me like the stream of Gaṅgā. By such devotion one overcomes the cycle of births and deaths. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

अहह! बहुलहिंसासञ्चितार्थैः कुटुम्बं
 प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।
 विशति हि गृहसक्तो यातनां मध्यभक्तः
 कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ ६ ॥

Pity it is that this *Jiva* spends his life in rearing his children and supporting his family by acquiring wealth through various violent means and being subservient to his wife. Being so attached to the family, he does not develop devotion in Me. Therefore, he falls in hells like *Raurava* etc., for suffering tortures. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

युवतिजठरखिन्नो जातबोधोऽप्यकाण्डे
 प्रसवगलितबोधः पीडयोल्लङ्घ्य बाल्यम् ।
 पुनरपि बत मुह्यत्येव तारुण्यकाले
 कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ ७ ॥

The *Jiva* suddenly gains the memory of the past in that helpless state of pregnancy of mother, where he feels distressed due to several sufferings in that state. This memory is erased during the travails of birth. After taking birth, passing through the various impediments of infancy and childhood and when he attains the stage of youth, he is once again infatuated by sense objects and therefore, goes to hell. Thus, Thou taught Thy mother Devahūti in Thy incarnation as Kapila.

पितृसुरगणयाजी धार्मिको यो गृहस्थः
 स च निपतति काले दक्षिणाध्वोपगामी ।

मयि निहितमकामं कर्म तूदक्यथार्थं
कपिलतनुरिति त्वं देवहूत्यै न्यगादीः ॥ ८ ॥

A religious householder who adores *Pitrs* and *Devas* with motivated desires, goes along the Southern path of smoke and on the exhaustion of his merits, he comes back. But those who do actions in a selfless spirit as offerings unto Me, pass out of life along the Northern path of life leading to liberation. Thus, Thou had taught Thy mother Devahūti in Thy incarnation as Kapila.

इति सुविदितवेद्यां देव हे देवहूतिं
कृतनुतिमनुगृह्य त्वं गतो योगिसङ्घैः ।
विमलमतिरथासौ भक्तियोगेन मुक्ता
त्वमपि जनहितार्थं वर्तसे प्रागुदीच्याम् ॥ ९ ॥

O *Deva*! Thus, Blessing Devahūti who had realized the knowledge of *Brahman*—the knowable entity—who was engrossed in singing Thy eulogy. Thou left that hermitage along with the group of *Yogīs*. Pious Devahūti attained liberation through the practice of the discipline of devotion and Thou also established Thyself in North-East region for the good of mankind.

परम किमु बहूक्त्या त्वत्पदाम्भोजभक्तिं
सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥ १० ॥

O Supreme Being! What is the avail of much talk? Devotion to your Lotus-feet is the means of the eradication of all fears and the attainment of all objects—this is Thy positive declaration. So O Lord of Guruvāyupura, eradicating my ailments, bless me with devotion of Thee.

Canto—16

Description of happenings of Nara-Nārāyaṇa and Dakṣa-Yajña

दक्षो विरिञ्चतनयोऽथ मनोस्तनूजां
 लब्ध्वा प्रसूतिमिह षोडश चाप कन्याः ।
 धर्मे त्रयोदश ददौ पितृषु स्वधां च
 स्वाहां हविर्भुजि सतीं गिरिशे त्वदंशे ॥ १ ॥

Dakṣa, the son of Brahmā, married Prasūti, the daughter of Swāyambhuva Manu. He begot of her sixteen daughters of whom thirteen he gave to Dharma as wives and of the others Swadhā to the Pitrs, Swāhā to Agni and Satī to Śaṅkara who is an aspect of Thine.

मूर्तिर्हि धर्मगृहिणी सुषुवे भवन्तं
 नारायणं नरसखं महितानुभावम् ।
 यजन्मनि प्रमुदिताः कृततूर्यघोषाः
 पुष्योत्करान् प्रववृषुर्नुनुवुः सुरौघाः ॥ २ ॥

One of the thirteen wives of Dharma, Mūrta gave birth to Thee as indescribable glorious Nārāyaṇa along with Nara. At Thy birth the host of *Devas*, being rejoiced, sounded kettledrums and showering flowers absorbed themselves in singing Thy eulogy.

दैत्यं सहस्रकवचं कवचैः परीतं
 साहस्रवत्सरतपः समराभिलभ्यैः ।
 पर्यायनिर्मिततपस्समरौ भवन्तौ
 शिष्टैककङ्कटममुं न्यहतां सलीलम् ॥ ३ ॥

There was an *Asura* named Sahasrakavaca protected by a thousand armours for piercing them performance of austerity for a thousand years and simultaneous fight for a thousand years was necessary. Then Thou both Nara and Nārāyaṇa performed penance for thousands of years turn by turn and fought with him. When the *Asura* was left with only one armour in the

end, then Thou slaughtered him easily as in play.

अन्वाचरन्नपदिशन्नपि मोक्षधर्मं
त्वं भातृमान् बदरिकाश्रममध्यवात्सीः ।
शक्रोऽथ ते शमतपोबलनिस्सहात्मा
दिव्याङ्गनापरिवृतं प्रजिघाय मारम् ॥ ४ ॥

Thou dwelt in Badrikāśrama along with Nara observing and teaching the spiritual disciplines leading to liberation for the good of mankind. Lord Indra noticing Thy power through sense-control and austerity, became envious of Thee. That chief of gods sent cupid with celestial maids to Thee for obstructing Thy austerity.

कामो वसन्तमलयानिलबन्धुशाली
कान्ताकटाक्षविशिखैर्विकसद्विलासैः ।
विध्यन्मुहुर्मुहुरकम्पमुदीक्ष्य च त्वां
भीतस्त्वयाथ जगदे मृदुहासभाजा ॥ ५ ॥

That time cupid had with him his ally, the spring season and Malaya breeze. He attacked Thee again and again with his arrows consisting in the lovelorn glances of celestial beauties but Thou did not deviate from Thy penance. Finding this he got frightened. Smiling softly Thou said as follows—

भीत्यालमङ्गज वसन्त सुराङ्गना वो
मन्मानसं त्विह जुषध्वमिति ब्रुवाणः ।
त्वं विस्मयेन परितः स्तुवतामथैषां
प्रादर्शयः स्वपरिचारककातराक्षीः ॥ ६ ॥

O Cupid! O Vasanta, O heavenly damsels! Do not be frightened. Come near and, follow up my mind. After Thy saying so, coming close to Thee, they began singing Thy praise in astonishment. By projecting through Thy Yogic Power, Thou showed them many beautiful handmaids.

सम्मोहनाय मिलिता मदनादयस्ते
त्वद्वासिकापरिमलैः किल मोहमापुः ।

दत्तां त्वया च जगद्गुह्यपयैव सर्व-
स्वर्वासिगर्वशमनीं पुनरुर्वशीं ताम् ॥ ७ ॥

Cupid etc., had approached Thee in unison with his allies to infatuate Thee but they themselves got infatuated by the fragrance of Thy handmaids. Thou bestowed them Urvaśī who crushed the pride of all heavenly maids and they accepted her with the feeling of shame.

दृष्ट्वावर्शीं तव कथां च निशम्य शक्रः
पर्याकुलोऽजनि भवन्महिमावमर्शात् ।

एवं प्रशान्तरमणीयतरावतारा-
त्त्वत्तोऽधिको वरद कृष्णतनुस्त्वमेव ॥ ८ ॥

Seeing Urvaśī and hearing Thy glory, ignorant Indra felt much ashamed. O Bestower of Boons! There is no other calm and enthralling greater incarnation than this descent of Thine as Nārāyaṇa. It is only Thy embodiment as Kṛṣṇa.

दक्षस्तु धातुरतिलालनया रजोऽन्धो
नात्यादृतस्त्वयि च कष्टमशान्तिरासीत् ।

येन व्यरुन्ध स भवत्तनुमेव शर्व
यज्ञे च वैरपिशुने स्वसुतां व्यमानोत् ॥ ९ ॥

It is a pity that owing to the extreme indulgence given to him by Brahmā, Dakṣa became blind with haughtiness—the product of *Rajoguna*. He had not much respect even for Thee. He had lost his tranquility. Losing his tranquility, he antagonized even Śaṅkara who himself is an aspect of Thine. In *Yajña* expressing his hostility with Śaṅkara, he insulted his own daughter Satī.

क्रुद्धेशमर्दितमखः स तु कृत्तशीर्षो
देवप्रसादितहरादथ लब्धजीवः ।

त्वत्पूरितक्रतुवरः पुनराप शान्तिं
स त्वं प्रशान्तिकर पाहि मरुत्पुरेश ॥ १० ॥

Śaṅkara, enraged by the insult of his beloved, disrupted the sacrifice of Dakṣa and cut off his head. Śiva, propitiated by the gods, restored Dakṣa to life again. Afterwards, Thou allowed that holy sacrifice to be completed and he attained peace. O Bestower of peace! O Lord of Guruvāyupura! Thou, being so powerful, please protect me.

□□□

Canto—17

The Story of Dhruva

उत्तानपादनृपतेर्मनुनन्दनस्य

जाया बभूव सुरुचिर्नितरामभीष्टा ।
अन्या सुनीतिरिति भर्तुरनादृता सा
त्वामेव नित्यमगतिः शरणं गताभूत् ॥ १ ॥

King Uttānapāda, the son of Manu, had two wives of whom Suruci was exceedingly dear to him. The other was named Sunīti. She, being neglected by her husband, was helpless. She exclusively took shelter in Thee.

अङ्गे पितुः सुरुचिपुत्रकमुत्तमं तं
दृष्ट्वा ध्रुवः किल सुनीतिसुतोऽधिरोक्ष्यन् ।
आचिक्षिपे किल शिशुः सुतरां सुरुच्या
दुस्संत्यजा खलु भवद्विमुखैरसूया ॥ २ ॥

One day, Sunīti's son Dhruva, seeing Uttama, the son of Suruci, sitting on the lap of the king, their father, aspired to ascend his lap himself. Whereupon Suruci scolded him severely with harsh words. True that evils of jealousy and faultfinding are very difficult to be forsaken by people not devoted to Thee.

त्वन्मोहिते पितरि पश्यति दारवश्ये
दूरं दुरुक्तिनिहतः स गतो निजाम्बाम् ।
सापि स्वकर्मगतिसंतरणाय पुंसां
त्वत्पादमेव शरणं शिशवे शशंस ॥ ३ ॥

But Dhruva's father Uttānapāda was henpecked. He was deluded by Thy *Māyā*. Hence he kept looking on. Highly injured by pungent words, Dhruva returned to his mother. Sunīti advised him that the one way to overcome the evil effects of one's own past *Karma* is to seek shelter at Thy feet alone.

आकर्ण्य सोऽपि भवदर्शननिश्चितात्मा
मानी निरेत्य नगरात् किल पञ्चवर्षः ।
संदृष्टनारदनिवेदितमन्त्रमार्ग-

स्त्वामारराध तपसा मधुकाननान्ते ॥ ४ ॥

Hearing his mother's words Dhruva, Just a five years old child who had self-respecting sentiments proper for a *Kṣatriya*, determined to engage himself in Thy worship. He went out of the city. On the way meeting sage Nārada, instructed by him in Thy *Mantra* and reaching the forest of Madhu, he engaged himself in Thy adoration through performance of austerity.

ताते विषण्णहृदये नगरीं गतेन
श्रीनारदेन परिसान्त्वितचित्तवृत्तौ ।

बालस्त्वदर्पितमनाः क्रमवर्द्धितेन
निन्ये कठोरतपसा किल पञ्च मासान् ॥ ५ ॥

On going to the forest by Dhruva, his father, Uttānapāda got dismayed by sorrow. That very time sage Nārada came to the palace. He assuaged Uttānapāda by consoling words. Meanwhile the child Dhruva who had wholeheartedly dedicated to Thee, engaged himself in austerities of increasing severity for five months.

तावत्तपोबलनिरुच्छ्वसिते दिगन्ते
देवार्थितस्त्वमुदयत्करुणार्द्रचेताः ।

त्वद्गुपचिद्रसनिलीनमतेः पुरस्ता-
दाविर्बभूविथ विभो गरुडाधिरूढः ॥ ६ ॥

Afterwards, the power of austerity was so great that it

obstructed the breath of all beings in all quarters. Whereupon the gods prayed to Thee. Moved by compassion, Thy heart melted. Mounted on Garuḍa Thou went there. Thou manifested Thyself before the child Dhruva whose mind was absorbed in Blissful Consciousness, which is Thine own embodiment.

त्वद्दर्शनप्रमदभारतरङ्गितं तं
 दृग्भ्यां निमग्नमिव रूपरसायने ते ।
 तुष्टूषमाणमवगम्य कपोलदेशे
 संस्पृष्टवानसि दरेण तथाऽऽदरेण ॥ ७ ॥

Thy sight blessed him with exuberance of bliss. He got absorbed in drinking the nectar of Thy form by his eyes. Knowing him to be eager for singing Thy praise, Thou touched his cheek with Thy conch respectfully.

तावद्विबोधविमलं प्रणुवन्तमेन-
 माभाषथास्त्वमवगम्य तदीयभावम् ।
 राज्यं चिरं समनुभूय भजस्व भूयः
 सर्वोत्तरं ध्रुवपदं विनिवृत्तिहीनम् ॥ ८ ॥

As soon as his cheek was touched by Thy conch, he sang Thy praise being purified and enlightened. Knowing what Dhruva had in mind, Thou blessed him to enjoy the kingdom for long, and attain thereafter to that loftiest state—Dhruvapada wherefrom there is no return.

इत्युच्चुषि त्वयि गते नृपनन्दनोऽसा-
 वानन्दिताखिलजनो नगरीमुपेतः ।
 रेमे चिरं भवदनुग्रहपूर्णाकाम-
 स्ताते गते च वनमाहूतराज्यभारः ॥ ९ ॥

On Thy disappearance, the prince returned to the capital to the great joy of its inhabitants—with all his aspirations fulfilled by Thy grace. On his father retiring to the forest after handing over to him the reigns of kingdom, Dhruva enjoyed the kingdom for long time.

यक्षेण देव निहते पुनरुत्तमेऽस्मिन्
 यक्षैः स युद्धनिरतो विरतो मनूक्त्या।
 शान्त्या प्रसन्नहृदयाद्धनदादुपेता-

त्वद्भक्तिमेव सुदुद्धामवृणोन्महात्मा ॥ १० ॥

Deva! Uttama the son of Suruci, was killed in a battle by a Yakṣa. Enraged by his brother's killings Dhruva declared war on the Yakṣas. But soon withdrew from it on the advice of Manu. On withdrawal of battle by Dhruva, Kubera got pleased and approached Dhruva to offer boons. But the pious Dhruva only sought firm devotion in Thee.

अन्ते भवत्पुरुषनीतविमानयातो
 मात्रा समं ध्रुवपदे मुदितोऽयमास्ते।

एवं स्वभृत्यजनपालनलोलधीस्त्वं
 वातालयाधिप निरुन्धि ममामयौघान् ॥ ११ ॥

Riding in the *Vimāna* (celestial car) brought by emissaries, he entered Dhruva-loka. There he is living happily even now along with his mother Sunīti. Thus, Thou are always eager to nourish Thy devotees. O Lord of Guruvāyupura, please cure me of my ailments like *Kāma*, *Krodha* etc.

□□□

Canto—18

The Story of Pṛthu

जातस्य ध्रुवकुल एव तुङ्गकीर्ते-
 रङ्गस्य व्यजनि सुतः स वेननामा।
 तद्दोषव्यथितमतिः स राजवर्य-
 स्वत्यादे निहितमना वनं गतोऽभूत् ॥ १ ॥

In the line of Dhruva, there was a highly renowned king named Aṅga. He had a son named Vena, born of his wife Sunithā. Distressed in mind at the evil nature of his son, the

noble king concentrating his mind on Thy feet, determined to lead the life of a forester.

पापोऽपि क्षितितलपालनाय वेनः
 पौराद्यैरुपनिहितः कठोरवीर्यः ।
 सर्वेभ्यो निजबलमेव सम्प्रशंसन्
 भूचक्रे तव यजनान्ययं न्यरौत्सीत् ॥ २ ॥

Though Vena was given to evil doings, yet the people installed him on the throne for ruling over the earth. Then that Vena of irresistible might, ever boasting of his own prowess, prohibited the practice of Thy adoration and worship all over his kingdom.

सम्प्राप्ते हितकथनाय तापसौघे
 मत्तोऽन्यो भुवनपतिर्न कश्चनेति ।
 त्वन्निन्दावचनपरो मुनीश्वरैस्तैः
 शापाग्नौ शलभदशामनायि वेनः ॥ ३ ॥

When the sages approached him to give him salutary advice; he retorted, "There is no ruler of the earth other than myself." He indulged in slandering Thee. Thereupon the sages cursed and Vena met the fate of a moth in the flame of that curse.

तन्नाशात् खलजनभीरुकैर्मुनीन्द्रै-
 स्तन्मात्रा चिरपरिरक्षिते तदङ्गे ।
 त्यक्ताघे परिमथितादथोरुदण्डा-
 द्दोर्दण्डे परिमथिते त्वमाविरासीः ॥ ४ ॥

Sunithā, mother of Vena, preserved the body of Vena for a long time. In the absence of a king (Vena) anarchy spread. Frightened by the distress, the sages churned thighs of Vena and a Niṣāda was born and the body became sinless. Next they churned his arms and Thou emerged (as Pṛthu).

विख्यातः पृथुरिति तापसोपदिष्टैः
 सूताद्यैः परिणुतभाविभूरिवीर्यः ।

वेनात्यां कवलितसम्पदं धरित्री-
माक्रान्तां निजधनुषा समामकार्षीः ॥ ५ ॥

At that time Thou were renowned as Pṛthu. Upon the instructions of the sages, the bards and the minstrels sang in praise of Thy lofty achievements. The Earth had swallowed all her resources of herbs into her interior because of the persecution by Vena, but Thou made it yield by attacking with Thy bow.

भूयस्तां निजकुलमुख्यवत्सयुक्तै-
देवाद्यैः समुचितचारुभाजनेषु ।
अन्नादीन्यभिलषितानि यानि तानि
स्वच्छन्दं सुरभितनूमदुहस्त्वम् ॥ ६ ॥

Thou as Pṛthu milked the cow earth, which produce food and medicines. Devas used chiefs of their clans as calves and milked the cow earth in appropriate dainty vessels who had assumed the form of a Surabhi of its own accord.

आत्मानं यजति मखैस्त्वयि त्रिधाम-
न्नारब्धे शततमवाजिमेधयागे ।
स्पर्धालुः शतमख एत्य नीचवेषो
हृत्वाश्वं तव तनयात् पराजितोऽभूत् ॥ ७ ॥

O Lord of three worlds! Embodied as Pṛthu, Thou were adoring Thyself with many *Yajñas*. When the performance of *Aśwamedha Yajña* for the hundredth times started then Indra became envious. He came there in disguise and stole away Thy sacrificial horse. But he was defeated by Thy son.

देवेन्द्रं मुहुरिति वाजिनं हरन्तं
वह्नौ तं मुनिवरमण्डले जुहूषौ ।
रुन्धाने कमलभवे क्रतोः समाप्तौ
साक्षात्त्वं मधुरिपुमैक्षथाः स्वयं स्वम् ॥ ८ ॥

The sages thought of offering Indra himself in the sacrificial fire when they saw that he was again and again

attempting to steal away the sacrificial horse but they were restrained by Brahmā. At the end of the sacrifice Thou visioned Viṣṇu, who is Thy own Self.

तदत्तं वरमुपलभ्य भक्तिमेकां
 गङ्गान्ते विहितपदः कदापि देव ।
 सत्रस्थं मुनिनिवहं हितानि शंस-
 त्रैक्षिष्ठाः सनकमुखान् मुनीन् पुरस्तात् ॥ ९ ॥

Lord Viṣṇu blessed Thee (as Pṛthu) with His unwavering devotion. Then selecting a spot on the bank of Ganges Thou started performing a sacrifice. While teaching the spiritual path of *Pravṛtti* and *Nivṛtti* to the assembled sages, Thou saw before Thee the great sages Sanaka etc.

विज्ञानं सनकमुखोदितं दधानः
 स्वात्मानं स्वयमगमो वनान्तसेवी ।
 तत्तादृक्पृथुवपुरीश सत्वरं मे
 रोगौघं प्रशमय वातगेहवासिन् ॥ १० ॥

Being taught by Sanaka in the knowledge of *Brahma*, Thou accepted the life of a forest dwelling hermit and realized Thine own nature as *Brahma*. O Lord of Guruvāyupura, who embodied Thyself as Pṛthu! Be pleased to cure of my ailments like *Kāma*, *Krodha* etc.



Canto—19

Description of the Birth of Dakṣa

पृथोस्तु नसा पृथुधर्मकर्मठः प्राचीनबर्हिर्युवतौ शतद्रुतौ ।
 प्रचेतसो नाम सुचेतसः सुतानजीजनत्त्वत्करुणाङ्कुरानिव ॥ १ ॥

In the line of Pṛthu there was born his great grandson Prācīnabarhi. He was righteous and an expert in religious rituals equal to Pṛthu. He begot sons named Pracetas of his wife

Śatadruti. All of them were pure-minded and like the sprouts of Thy grace.

पितुः सिसृक्षानिरतस्य शासनाद् भवत्पस्याभिरता दशापि ते ।

पयोनिधिं पश्चिममेत्य तत्तटे सरोवरं संददृशुर्मनोहरम् ॥ २ ॥

Ordered by their father to multiply the species, these ten brothers, being earnest for performing austerity for thee, went to the shores of the Western sea and came upon a charming lake there.

तदा भवत्तीर्थमिदं समागतो भवो भवत्सेवकदर्शनादृतः ।

प्रकाशमासाद्य पुरः प्रचेतसामुपादिशद् भक्ततमस्तव स्तवम् ॥ ३ ॥

The Supreme devotee Lord Śaṅkara eager to see Thy devotees, visited this pilgrimage of Thine. Manifesting before the Pracetas, He imparted a *Stotra* (hymn) on Thee.

स्तवं जपन्तस्तममी जलान्तरे भवन्तमासेविषतायुतं समाः ।

भवत्सुखास्वादसदादमीष्वियान् बभूव कालो ध्रुववन्न शीघ्रता ॥ ४ ॥

These devotees kept praising Thee repeating this *Stotra* plunging in water for ten thousand years, for the attainment of the Bliss of Thy realization. They spent a long time as they were not quick like Dhruva.

तपोभिरेषामतिमात्रवर्धिभिः स यज्ञहिंसानिरतोऽपि पावितः ।

पितापि तेषां गृहयातनारदप्रदर्शितात्मा भवदात्मतां ययौ ॥ ५ ॥

The great intensity of their austerity purified Vena who was engaged in the violence of *Yajñas* (He was redeemed from hell due to the cleansing of sins) and their father Prācīnabarhi got redemption by merging in Thee through Self-realization as preached by Nārada who had visited him.

कृपाबलेनैव पुरः प्रचेतसां प्रकाशमागाः पतगेन्द्रवाहनः ।

विराजिचक्रादिवरायुधांशुभिर्भुजाभिरष्टाभिरुदञ्चितद्युतिः ॥ ६ ॥

प्रचेतसां तावदयाचतामपि त्वमेव कारुण्यभराद्भ्रानदाः ।

भवद्विचिन्तापि शिवाय देहिनां भवत्वसौ रुद्रनुतिश्च कामदा ॥ ७ ॥

Afterwards, out of Thy grace Thou revealed to the Pracetas glorious with eight arms holding weapons like shining discus etc., and seated on Garuḍa, the king of birds. Though unsought, moved by Thy own compassion, Thou gave a boon, "May the remembrance of you bring good to all embodied beings and the eulogy imparted by Rudra, bestow all their desires to them who repeat it."

अवाप्य कान्तां तनयां महीरुहां
 तथा रमध्वं दशलक्षवत्सरीम् ।
 सुतोऽस्तु दक्षो ननु तत्क्षणाच्च मां
 प्रयास्यथेति न्यगदो मुदैव तान् ॥ ८ ॥

Having obtained the daughter of the trees as wife, you would enjoy life for ten lakhs of years. You will have a son of her named Dakṣa. After a certain period you will attain to Me and be redeemed. Being pleased with them. Thou gave this boon.

ततश्च ते भूतलरोधिनः तरून् क्रुधा दहन्तो द्रुहिणेन वारिताः ।
 द्रुमैश्च दत्तां तनयामवाप्य तां त्वदुक्तकालं सुखिनोऽभिरेमिरे ॥ ९ ॥

After Thy disappearance, the Pracetas angered by dense growth of trees, causing obstruction to people on open land, began to burn them out but were restrained by Brahmā. The trees presented him their daughter. He lived happily with her for the time specified by Thee.

अवाप्य दक्षं च सुतं कृताध्वराः प्रचेतसो नारदलब्धया धिया ।
 अवापुरानन्दपदं तथाविधस्त्वमीश वातालयनाथ पाहि माम् ॥ १० ॥

In due time they begot a son named Dakṣa. Afterwards, beginning the performance of *Brahma*-sacrifice they attained Thee, the embodiment of Bliss. O Master of Guruvāyupura! Thou are so merciful towards Thy devotees, kindly protect me also.

Canto—20

The Story of Ṛṣabha Deva

प्रियव्रतस्य प्रियपुत्रभूतादाग्नीधराजादुदितो हि नाभिः ।
त्वां दृष्ट्वानिष्टदमिष्टिमध्ये तवैव तुष्ट्यै कृतयज्ञकर्मा ॥ १ ॥

Priyavrata had a dear son named Āgnīdhra of whom was born Nābhi. King Nābhi was performing a *Yajña* for propitiating Thee. In that *Yajña* he had a vision of Thee—the bestower of desired objects.

अभिष्टुतस्तत्र मुनीश्वरैस्त्वं राज्ञः स्वतुल्यं सुतमर्ष्यमानः ।
स्वयं जनिष्येऽहमिति बुवाणस्तिरोदधा बर्हिषि विश्वमूर्ते ॥ २ ॥

O Lord with the Cosmos as Thy form! At that time the sages praised Thee and prayed Thee for a son equal to Thyself for the king Nābhi. Declaring that “I would Myself be born to the king” Thou disappeared within the sacrificial fire.

नाभिप्रियायामथ मेरुदेव्यां त्वमंशतोऽभूर्ऋषभाभिधानः ।
अलोकसामान्यगुणप्रभावप्रभाविताशेषजनप्रमोदः ॥ ३ ॥

Afterwards, Thou manifested Thyself as the son of Nābhi to his beloved wife Meru Devī as a partial incarnation with the name Ṛṣabha. Thou were delighting all the people with Thy supernatural virtues and influences.

त्वयि त्रिलोकीभृति राज्यभारं निधाय नाभिः सह मेरुदेव्या ।
तपोवनं प्राप्य भवन्निषेवी गतः किलानन्दपदं पदं ते ॥ ४ ॥

Having transferred the responsibilities of state to Thee, capable of subsisting the three worlds, Nābhi with his wife Meru Devī went to the forest as an ascetic and in the end attained Thy highly blissful abode.

इन्द्रस्त्वदुत्कर्षकृतादमर्षाद्वर्षं नास्मिन्नजनाभवर्षे ।
यदा तदा त्वं निजयोगशक्त्या स्ववर्षमेनद्व्यदधाः सुवर्षम् ॥ ५ ॥

Seeing Thy prosperity Indra became jealous of Thee. Indra withheld rain from Thy kingdom known as Ajanābhavarṣa.

Thou by Thy Yogic power then caused abundant rainfall on this land.

जितेन्द्रदत्तां कमनीं जयन्तीमथोद्बुहन्नात्परताशयोऽपि ।

अजीजनस्तत्र शतं तनूजानेषां क्षितीशो भरतोऽग्रजन्मा ॥ ६ ॥

Though Thou rejoice in the self alone, yet Thou married beautiful Jayantī, bestowed by the defeated Indra. Thou begot of her one hundred sons of whom king Bharata was the eldest.

नवाभवन् योगिवरा नवान्ये त्वपालयन् भारतवर्षखण्डान् ।

सैका त्वशीतिस्तव शेषपुत्रास्तपोबलाद् भूसुरभूयमीयुः ॥ ७ ॥

Of Thy sons, nine became famous ascetic (*Yogīs*) and another nine ruled over nine regions of the land of Bhārata. The remaining eighty-one sons became *Brāhmaṇas* by the power of their austerity.

उक्त्वा सुतेभ्योऽथ मुनीन्द्रमध्ये विरक्तिभक्त्यन्वितमुक्तिमार्गम् ।

स्वयं गतः पारमहंस्यवृत्तिमथा जडोन्मत्तपिशाचचर्याम् ॥ ८ ॥

Thou Thyself taught Thy sons amidst great ascetics, the path of salvation through renunciation and devotion. Thou adopting the way of life of Paramahansa, conducted Thyself like as an inert, a lunatic or a ghost.

परात्मभूतोऽपि परोपदेशं कुर्वन् भवान् सर्वनिरस्यमानः ।

विकारहीनो विचचार कृत्स्नां महीमहीनात्परसाभिलीनः ॥ ९ ॥

Though God itself, Thou renouncing everything and teaching others, experiencing bliss, kept moving about on the earth like a living liberated man quite unaffected, in the guise of an *Avadhūta*.

शयुव्रतं गोमृगकाकचर्यां चिरं चरन्नाप्य परं स्वरूपम् ।

दवाहताङ्गः कुटकाचले त्वं तापान् ममापाकुरु वातनाथ ॥ १० ॥

Observing the ways of life of a python, a cow, a deer and a crow for a long time, attaining Self-realization Thou perished Thy body in a forest fire in the Kuṭaka (Cūrg)

mountain. O Lord of Guruvāyupura! Relieve me of my internal sufferings.

□□□

Canto—21

Description of Divine Worship in Continents

मध्योद्भवे भुव इलावृतनाम्नि वर्षे
गौरीप्रधानवनिताजनमात्रभाजि ।
शर्वेण मन्त्रनुतिभिः समुपास्यमानं
सङ्कर्षणात्मकमधीश्वर संश्रये त्वाम् ॥ १ ॥

In the middle of the earth is the region called Ilāvṛta inhabited exclusively by women with Gaurī as their chief. There single man is Śaṅkara alone in the form of Saṅkarṣaṇa, Thou are worshipped with *Mantras* and eulogies by Śiva. O Lord! I take refuge in Thee.

भद्राश्वनामक इलावृतपूर्ववर्षे
भद्रश्रवोभिर्ऋषिभिः परिणूयमानम् ।

कल्पान्तगूढनिगमोद्भरणप्रवीणं
ध्यायामि देव हयशीर्षतनुं भवन्तम् ॥ २ ॥

O *Deva!* The region known as Bhadrāśva is situated to the East of Ilāvṛta. There Thou are present in the form of Hayagrīva (the horse-necked). There, the sage known as Bhadrāśravā offer praises to Thee. Thou are resourceful in restoring *Vedas* lost at the end of the Cosmic cycle. I meditate on Thee.

ध्यायामि दक्षिणगते हरिवर्षवर्षे
प्रहादमुख्यपुरुषैः परिषेव्यमाणम् ।

उत्तुङ्गशान्तधवलाकृतिमेकशुद्ध-
ज्ञानप्रदं नरहरि भगवन् भवन्तम् ॥ ३ ॥

O *Bhagavān!* Harivarṣa named continent is situated to the South of Ilāvṛta. Thou grace it in the form of Nṛsiṅha with a lofty figure, calm in demeanour and very bright. Great men

like Prahlāda worship it. I meditate on Thee who is the bestower of pure spiritual illumination.

वर्षे प्रतीचि ललितात्मनि केतुमाले
लीलाविशेषललितस्मितशोभनाङ्गम् ।
लक्ष्म्या प्रजापतिसुतैश्च निषेव्यमाणं
तस्याः प्रियाय धृतकामतनुं भजे त्वाम् ॥ ४ ॥

The region named Ketumāla, to the West of Ilāvṛta is filled with handsome beings. There to propitiate Lakṣmī, Thou assumed the form of Kāmadeva (Cupid). Thy body is shining with a soft smile and is very charming where Thou are worshipped by Lakṣmī Herself and the sons of Prajāpati.

रम्ये ह्युदीचि खलु रम्यकनाम्नि वर्षे
तद्वर्षनाथमनुवर्यसपर्यमाणम् ।
भक्तैकवत्सलममत्सरहृत्सु भान्तं
मत्स्याकृतिं भुवननाथ भजे भवन्तम् ॥ ५ ॥

O Lord of the Cosmic Region! There is a very enchanting Varṣa called Ramyaka to the North of Ilāvṛta. There Thou reside in the form of a Fish, and worshipped daily by Vaivasvata, the Lord of that region. Thou are singularly gracious to devotees and shine in pure hearts, free of jealousy. I worship Thee.

वर्षे हिरण्मयसमाह्वयमौत्तराह-
मासीनमद्रिधृतिकर्मठकामठाङ्गम् ।
संसेवते पितृगणप्रवरोर्ज्यमा यं
तं त्वां भजामि भगवन् परचिन्मयात्मन् ॥ ६ ॥

There is a Varṣa called Hiraṇmaya to the North. There Thou are seated in the form of the Tortoise bearing the Mandrā Mountain at the time of Nectar-churning. It is daily worshipped by Aryamā, the best among the Pitṛs. O Bhagavān! The embodiment of pure consciousness, I worship Thee.

किं चोत्तरेषु कुरुषु प्रियया धरण्या
संसेवितो महितमन्त्रनुतिप्रभेदैः ।

दंष्ट्राग्रघृष्टघनपृष्ठगरिष्ठवर्ष्मा

त्वं

पाहि

विज्ञनुतयज्ञवराहमूर्ते ॥ ७ ॥

Thou reside in the form of great *Yajña-Varāha* rubbing tusks against the clouds in North, Kuru region. There Thou are worshipped by Thy beloved consort, the earth, with the utterance of holy *Mantras* and hymns of praise. Praised by the wise, O *Bhagavān*! The embodiment of *Yajña-Varāha* please protect me.

याम्यां दिशं भजति किम्पुरुषाख्यवर्षे

संसेवितो

हनुमता

दृढभक्तिभाजा ।

सीताभिरामपरमाद्भुतरूपशाली

रामात्मकः

परिलसन्

परिपाहि

विष्णो ॥ ८ ॥

Thou who grace *Kimpuruṣa-Varṣa* to the South of *Ilāvṛta*, in the very unique and beautiful form of *Rāma* along with *Sītā*. There Thou are worshipped by *Hanumān* of unwavering devotion, O *Viṣṇu*! Protect me.

श्रीनारदेन सह भारतखण्डमुख्ये-

स्त्वं

सांख्ययोगनुतिभिः

समुपास्यमानः ।

आकल्पकालमिह

साधुजनाभिरक्षी

नारायणो

नरसखः

परिपाहि

भूमन् ॥ ९ ॥

Thou, the companion of *Nara*, are residing in *Bhārata*. Thou are devoted to the protection of *Sādhus* till the end of *Kalpa*. Thou are duly worshipped by *Nārada* and other leading sages of *Bhārata* with hymns embodying the truths of *Sāṅkhya* and *Yoga*. O Infinite one! Give protection to me.

प्लाक्षेऽर्करूपमयि शाल्मल इन्दुरूपं

द्वीपे

भजन्ति

कुशनामनि

वह्निरूपम् ।

क्रौञ्चेऽम्बुरूपमथ

वायुमयं

च शाके

त्वां

ब्रह्मरूपमयि

पुष्करनाम्नि

लोकाः ॥ १० ॥

Thou are worshipped as the sun in *Plakṣa* Island, as the moon in the *Śālmali* Island, as fire in the *Kuśa* Island,

as water in the Krauñca Island, as air in the Śāka Island and as *Brahma* in the Puṣkara Island by the residents of those regions.

सर्वैर्धुवादिभिरुडुप्रकरैर्ग्रहैश्च

पुच्छादिकेष्ववयवेष्वभिकल्प्यमानैः ।

त्वं शिशुमारवपुषा महतामुपास्यः

संख्यासु रुन्धि नरकं मम सिन्धुशायिन् ॥ ११ ॥

O Resident of the ocean! Thou art worshipped in the form of Śirṣumāra (great fish) at the three *Sandhyās*, (dawn, noon and evening) by the great souls. The worshippers have assumed in Thy limbs like tail etc., devotees like Dhruva, stars like Aśvinī and planets like sun etc. Save me from the torments of hell.

पातालमूलभुवि शेषतनुं भवन्तं

लोलैककुण्डलविराजिसहस्रशीर्षम् ।

नीलाम्बरं धृतहलं भुजगाङ्गनाभि-

जुष्टं भजे हर गदान् गुरुगेहनाथ ॥ १२ ॥

Thou reside as *Ādiśeṣa* at the *Pātālaloka*, possessing one thousand hoods, splendid with a dangling pendant, wearing a blue garment, armed with a plough and whom serpent women are adoring. I worship Thee. O Lord of Guruvāyupura! Relieve me of my internal ailments.

□□□

Canto—22

The Story of Ajāmila

अजामिलो नाम महीसुरः पुरा

चरन् विभो धर्मपथान् गृहाश्रमी ।

गुरोर्गिरा काननमेत्य दृष्टवान्

सुधृष्टशीलां कुलटां मदाकुलाम् ॥ १ ॥

O All-pervading one! In ancient times there lived a

Brahmin named Ajāmila. As a householder he was adhering to religious duties. Once he went to the forest at the bidding of his father. There he sighted an impudent woman given to drinking and debauchery.

स्वतः प्रशान्तोऽपि तदाहताशयः
स्वधर्ममुत्सृज्य तथा समारमन् ।
अधर्मकारी दशमी भवन् पुन-
दंशौ भवन्नामयुते सुते रतिम् ॥ २ ॥

Though he by nature was very calm, he was captivated by that immoral woman. Giving up his religious duties, he began revelling in her company and led a sinful life. When his death neared, he became intensely attached to his son known by the name Nārāyaṇa.

स मृत्युकाले यमराजकिंकरान्
भयंकरांस्त्रीनभिलक्षयन् भिया ।
पुरा मनाक्त्वत्स्मृतिवासनाबला-
ज्जुहाव नारायणनामकं सुतम् ॥ ३ ॥

At the time of death seeing three fierce looking emissaries of Yama, he got frightened. Prompted by some impression of divine worship of past he called out his son named Nārāyaṇa.

दुराशयस्यापि तदात्मनिर्गत-
त्वदीयनामाक्षरमात्रवैभवात् ।
पुरोऽभिपेतुर्भवदीयपार्षदा-
श्रतुर्भुजाः पीतपटा मनोरमाः ॥ ४ ॥

Though Ajāmila was the vilest sinner even then at the time of death, owing to the influence of mere utterance of divine name, emissaries of Viṣṇu appeared before him. They had four arms and were wearing yellow garments and their forms were very attractive.

अमुं च सम्पाश्य विकर्षतो भटान्
विमुञ्चतेत्यारुरुधुर्बलादमी ।

निवारितास्ते च भवजनैस्तदा
तदीयपापं निखिलं न्यवेदयन् ॥ ५ ॥

The emissaries of Yama were pulling him by tying a noose in his neck. The emissaries of Viṣṇu ordered his release and by force restrained them. On being obstructed by Thy emissaries those emissaries of Yama began relating all the sins of Ajāmila.

भवन्तु पापानि कथं तु निष्कृते
कृतेऽपि भो दण्डनमस्ति पण्डिताः ।
न निष्कृतिः किं विदिता भवादृशा-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥ ६ ॥

Then Thy emissaries repeated—“O learned of the rules of punishment! How can punishment be inflicted when atonement has been done for them by the sinner, even if he committed many sins. Are you not aware of what constitutes atonement?”

श्रुतिस्मृतिभ्यां विहिता व्रतादयः
पुनन्ति पापं न लुनन्ति वासनाम् ।
अनन्तसेवा तु निकृन्तति द्वयी-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥ ७ ॥

The vows etc., laid down in *Śruti* and *Smṛtis* absolve a person from sins but they do not eradicate the sinful tendency. But the service of the infinite Lord puts an end to both. Thus, O Lord replied Thy emissaries.

अनेन भो जन्मसहस्रकोटिभिः
कृतेषु पापेष्वपि निष्कृतिः कृता ।
यदग्रहीन्नाम भयाकुलो हरे-
रिति प्रभो त्वत्पुरुषा बभाषिरे ॥ ८ ॥

O Lord! Thy messengers said to them thus, “O emissaries of Yama, even if he has committed sins for a thousand crores of years, he has done atonement for them when overcome by fear, he uttered the name of Hari.”

नृणामबुद्ध्यापि मुकुन्दकीर्तनं
 दहत्यघौघान् महिमास्य तादृशः ।
 यथाग्निरेधांसि यथौषधं गदा-
 निति प्रभो त्वत्पुरुषा बभाषिरे ॥ ९ ॥

The utterance of the name of Hari, even in ignorance, burns up all sins. Such is its power. It is like fire burning up fuel and medicine curing a disease. Thus, O Lord, Thy messengers spoke.

इतीरितैर्याम्यभटैरपासुते
 भवद्भटानां च गणे तिरोहिते ।
 भवत्स्मृतिं कंचन कालमाचरन्
 भवत्पदं प्रापि भवद्भटैरसौ ॥ १० ॥

Being admonished, the emissaries of Yama departed and also the messengers of Viṣṇu disappeared. Ajāmila lived for sometime more performing Thy worship and meditation and was, afterwards, led to Thy abode by Thy messengers.

स्वकिंकरावेदनशङ्कितो यम-
 स्त्वदङ्घ्रिभक्तेषु न गम्यतामिति ।
 स्वकीयभृत्यानशिशिक्षदुच्चकैः
 स देव वातालयनाथ पाहि माम् ॥ ११ ॥

Deva! Much afraid at the report of his emissaries Yamarāja instructed them in harsh words not to approach devotees of Thy feet. O Lord of Guruvāyupura! Being so compassionate towards your devotees, please protect me also.



Canto—23

The Story of Citraketu and Birth of Maruds

प्राचेतसस्तु भगवन्नपरो हि दक्ष-
 स्त्वत्सेवनं व्यधित सर्गविवृद्धिकामः ।

आविर्बभूविथ तदा लसदष्टबाहु-

स्तस्मै वरं ददित्य तां च वधूमसिक्नीम् ॥ १ ॥

O *Bhagavān!* Dakṣa, different from the son of Brahmā, was the son of Pracetas. Desirous of multiplying the species, he worshipped Thee, who appeared before him in a form with eight arms and gave him a boon and Asiknī for wife.

तस्यात्मजास्त्वयुतमीश पुनः सहस्रं

श्रीनारदस्य वचसा तव मार्गमापुः ।

नैकत्र वासमृषये स मुमोच शापं

भक्तोत्तमस्त्वृषिरनुग्रहमेव मेने ॥ २ ॥

O Lord! He had ten thousand sons named Haryaśwasanīñaka and further one thousand sons named Śabalāśva. All of whom chose the path of renunciation as instructed by Nārada and all attained salvation. Then Dakṣa cursed Nārada that he could not stay at any fixed habitation. The great devotee Nārada accepted it as a blessing for him.

षष्ट्या ततो दुहितृभिः सृजतः कुलौघान्

दौहित्रसूनुरथ तस्य स विश्वरूपः ।

त्वत्स्तोत्रवर्मितमजापयदिन्द्रमाजौ

देव त्वदीयमहिमा खलु सर्वजैत्रः ॥ ३ ॥

Dakṣa multiplied the species through his sixty daughters. One of the daughter had a son named Twaṣṭā and his son was Viśwarūpa who enabled Indra to win victory over the *Asuras* in battle of *Devas* and *Asura* by wrapping him with an armour, *Nārāyaṇa-Kavaca*.

प्राक्शूरसेनविषये किल चित्रकेतुः

पुत्राग्रही नृपतिरङ्गिरसः प्रभावात् ।

लब्ध्वैकपुत्रमथ तत्र हते सपत्नी-

सङ्घैरमुहादवशस्तव माययासौ ॥ ४ ॥

In ancient times Citraketu was the king of Śūrasena. He insisted with the sage Aṅgirā for blessing him with a son. By

the blessings of the sage, he got a son who was killed by the co-wives of the queen. Then the king Citraketu got infatuated by the spell of Thy *Māyā*.

तन्नारदस्तु सममङ्गिरसा दयालुः
सम्प्राप्य तावदुपदर्श्य सुतस्य जीवम् ।
कस्यास्मि पुत्र इति तस्य गिरा विमोहं
त्यक्त्वा त्वदर्चनविधौ नृपतिं न्ययुङ्क्त ॥ ५ ॥

The merciful Nārada along with the sage Aṅgirā went to the king and showed the soul of the dead son by his Yogic power. The soul asked, "Whose son I am?" These words dispelled the attachment of the king and Nārada got him engaged in Thy worship.

स्तोत्रं च मन्त्रमपि नारदतोऽथ लब्ध्वा
तोषाय शेषवपुषो ननु ते तपस्यन् ।
विद्याधराधिपतितां स हि ससरात्रे
लब्ध्वाप्यकुण्ठमतिरन्वभजद्भवन्तम् ॥ ६ ॥

Afterwards, Citraketu, receiving initiation from Nārada in the *Mantra* and hymn relating to Thy aspect as *Ādiśeṣa*, practised austerities to propitiate Thee and within seven days obtained the headship of the Vidyādharas. Citraketu of steady mind, engaged himself in Thy worship.

तस्मै मृणालधवलेन सहस्रशीर्ष्णां
रूपेण बद्धनुतिसिद्धगणावृतेन ।
प्रादुर्भवन्नचिरतो नुतिभिः प्रसन्नो
दत्त्वात्मतत्त्वमनुगृह्य तिरोदधात् ॥ ७ ॥

Presently Thou manifested before him pleased with his singing of praises. That time Thy thousand-hooded form was white like a lotus stalk and was surrounded by bands of *Siddhas* who were singing Thy praises. Thou imparted him the knowledge of the self by Thy Grace and disappeared.

त्वद्भक्तमौलिरथ सोऽपि च लक्षलक्षं
 वर्षाणि हर्षुलमना भुवनेषु कामम् ।
 सङ्गापयन् गुणगणं तव सुन्दरीभिः
 सङ्गातिरेकरहितो ललितं चचार ॥ ८ ॥

Afterwards, Thy outstanding devotee steeped in divine bliss, wandered about for several lakhs of years in all the fourteen spheres; leading a troupe of Vidyādhari singing Thy virtues and attributes freely in a happy mood. His attachment had completely gone away.

अत्यन्तसङ्गविलयाय भवत्प्रणुन्नो
 नूनं स रौप्यगिरिमाप्य महत्समाजे ।
 निश्शङ्कमङ्कुकतवल्लभमङ्गजारिं
 तं शंकरं परिहसन्नुमयाभिशेषे ॥ ९ ॥

By Thy prompting, wandering about to rid completely of all attachment, he himself reached Mount Kailāśa. There seeing in the assembly of the great sages, Śaṅkara, the destroyer of Kāmadeva sitting with Pārvaṭī on his lap without a feeling of shyness, Citraketu mocked at him, and then Umā cursed him.

निस्सम्भ्रमस्त्वयमयाचितशापमोक्षो
 वृत्रासुरत्वमुपगम्य सुरेन्द्रयोधी ।
 भक्त्यात्मतत्त्वकथनैः समरे विचित्रं
 शत्रोरपि भ्रममपास्य गतः पदं ते ॥ १० ॥

But Citraketu did not ask for the deliverance of the curse. He was born as Vṛtāsura and engaged himself in battle with Indra, not being dismayed in the least. In battlefield, dispelling the ignorance of his enemy Indra by imparting him the knowledge of the self in a spirit of devotion, he attained to Thy abode *Vaikunṭha*. It was a very strange matter.

त्वत्सेवनेन दितिरिन्द्रवधोद्यतापि
 तान्प्रत्युतेन्द्रसुहृदो मरुतोऽभिलेभे ।

दुष्टाशयेऽपि शुभदैव भवन्निषेवा
तत्तादृशस्त्वमव मां पवनालयेश ॥ ११ ॥

Diti (the mother of *Asuras*) was bent upon to get Indra killed. For that purpose she observed many rites for Thy worship, but instead, she gave birth to the Maruts who became friends of Indra. Thy worship confers good even on persons of evil intentions. O Lord of Guruvāyupura! Thou are so merciful. Thou be pleased to protect me.

□□□

Canto—24

The Appearance of Lord Narasimha for Prahlāda

हिरण्याक्षे पोत्रिप्रवरवपुषा देव भवता
हते शोकक्रोधग्लपितधृतिरेतस्य सहजः ।
हिरण्यप्रारम्भः कशिपुरमरारातिसदसि
प्रतिज्ञामातेने तव किल वधार्थं मुररियो ॥ १ ॥

O Lord! When Hiranyākṣa was killed by Thee in Thy incarnation as the great boar, his brother Hiranyakaśipu, smitten with sorrow and anger, lost his patience. O destroyer of Mura! Then he swore in the assembly of *Asuras* that he would destroy Thee.

विधातारं घोरं स खलु तपसित्वा न चिरतः
पुरःसाक्षात्कुर्वन् सुरनरमृगाद्यैरनिधनम् ।
वरं लब्ध्वा दृप्तो जगदिह भवन्नायकमिदं
परिक्षुन्दन्निन्द्रादहरत दिवं त्वामगणयन् ॥ २ ॥

Through the performance of intense austerity, he visioned Brahmā before him. He got elated being blessed by Brahmā with a boon that he could not be killed by any god, man or beast. Slighting Thee, torturing the world, whose Thou are the only Lord, he usurped the heavenly regions from Indra.

निहन्तुं त्वां भूयस्तव पदमवासस्य च रिपो-
 बहिर्दृष्टेरन्तर्दधिथ हृदये सूक्ष्मवपुषा ।
 नदद्ब्रुच्चैस्तत्राप्यखिलभुवनान्ते च मृगयन्
 भिया यातं मत्वा स खलु जितकाशी निववृते ॥ ३ ॥

In order to kill Thee, he came upto Thy abode. Thou disappeared from his gross vision and entered into his heart in a subtle form. Thinking that Thou had fled away from fear, roaring aloud like a lion and searching Thee in all the worlds, claiming victory, he returned home.

ततोऽस्य प्रह्लादः समजनि सुतो गर्भवसतौ
 मुनेर्वाणापाणोरधिगतभवद्भक्तिमहिमा ।
 स वै जात्या दैत्यः शिशुरपि समेत्य त्वधि रतिं
 गतस्त्वद्भक्तानां वरद परमोदाहरणताम् ॥ ४ ॥

To him, was born a son named Prahlāda who even when he was in the mother's womb, imbibed the glory of Thy devotion from the teaching of sage Nārada. O Bestower of boons! Though by birth an *Asura* and a mere child, he became the ideal example for devotees by obtaining a loving devotion to Thee.

सुरारीणां हास्यं तव चरणदास्यं निजसुते
 स दृष्ट्वा दुष्टात्मा गुरुभिरशिक्षिच्चिरममुम् ।
 गुरुप्रोक्तं चासाविदमिदमभद्राय दृढमि-
 त्यपाकुर्वन् सर्वं तव चरणभक्त्यैव ववृधे ॥ ५ ॥

Seeing his son's devotion at Thy feet, which was a matter of ridicule among *Asuras*, the evil-minded Hiraṇyakaśipu had Prahlāda brainwashed for long by *Gurus*. The teaching imparted by *Gurus* is not wholesome, determining thus, and rejecting all their teachings, Prahlāda grew up in age with his devotion for Thee also growing simultaneously.

अधीतेषु श्रेष्ठं किमिति परिपृष्टेऽथ तनये
 भवद्भक्तिं वर्यामभिगदति पर्याकुलधृतिः ।

गुरुभ्यो रोषित्वा सहजमतिरस्येत्यभिविदन्

वधोपायानस्मिन् व्यतनुत भवत्यादशरणे ॥ ६ ॥

Once on being asked what is the most important lesson he had learnt so far, Prahlāda replied that it consisted in devotion to Thee. Hiraṇyakaśipu got furious with anger. Enraged he enquired of *Gurus*. Knowing from *Gurus* that this was the natural bent of his mind, he devised steps for the murder of this devotee of Thine.

स शूलैराविद्धः सुबहु मथितो दिग्गजगणै-

र्महासर्पैर्दंष्ट्रोऽप्यनशनगराहारविधुतः ।

गिरीन्द्रावक्षितोऽप्यहह परमात्मन्नयि विभो

त्वयि न्यस्तात्मत्वात् किमपि न निपीडामभजत ॥ ७ ॥

O All-pervading one! Though pierced with a trident, trampled again and again by great elephants supporting the earth in different eight directions, bitten by great poisonous serpents, starved, poisoned and thrown down from mountain peaks—strangely he was not afflicted at all, because his mind was fixed on Thee.

ततः शङ्काविष्टः स पुनरतिदुष्टोऽस्य जनको

गुरूक्त्या तद्गृहे किल वरुणपाशैस्तमरुणत् ।

गुरोश्चासांनिध्ये स पुनरनुगान् दैत्यतनयान्

भवद्भक्तेस्तत्त्वं परममपि विज्ञानमशिषत् ॥ ८ ॥

The father of Prahlāda, who was extremely evil, got frightened. On the advice of the *Gurus* the boy was tied up with Varuṇapāśa at the teacher's house. In the absence of the teachers, Prahlāda began to teach the doctrine of devotion for and knowledge of *Brahman* to the *Asura* boys.

पिता शृण्वन् बालप्रकरमखिलं त्वत्स्तुतिपरं

रुषान्धः प्राहेनं कुलहतक कस्ते बलमिति ।

बलं मे वैकुण्ठस्तव च जगतां चापि स बलं

स एव त्रैलोक्यं सकलमिति धीरोऽयमगदीत् ॥ ९ ॥

Hearing that all the *Asura* boys remain engaged in singing praises of Viṣṇu then in a fit of blind fury asked Prahlāda, "O wretch of a boy causing stigma to our race, what is your strength?" Being fearless, he replied unequivocally, "Father, Viṣṇu is my support and not only mine, He is the support of the whole universe. These three worlds are indeed His manifestation."

अरे क्वासौ क्वासौ सकलजगदात्मा हरिरिति

प्रभित्ते स्म स्तम्भं चलितकरवालो दितिसुतः ।

अतः पश्चाद्विष्णो नहि वदितुमीशोऽस्मि सहसा

कृपात्मन् विश्वात्मन् पवनपुरवासिन् मृडय माम् ॥ १० ॥

"Where is Hari the soul of the worlds?" Raving thus, Demon, Hiranyakaśipu struck at a pillar with his sword. O Viṣṇu! What followed is beyond my description. O All merciful, O Soul of the worlds, O the Lord of Guruvāyupura make me happy.



Canto—25

The Story of Prahlāda

स्तम्भे घट्टयतो हिरण्यकशिपोः कर्णौ समाचूर्णय-

न्नाघूर्णज्जगदण्डकुण्डकुहरो घोरस्तवाभूद्रवः ।

श्रुत्वा यं किल दैत्यराजहृदये पूर्वं कदाप्यश्रुतं

कम्पः कश्चन सम्पपात चलितोऽप्यम्भोजभूर्विष्टरात् ॥ १ ॥

Just as Hiranyakaśipu struck at the pillar, there was a terrific sound, which splitted his ears and the whole world got whirling from within by its impact. Hearing that hitherto unheard of sounds, the *Asura* king felt an indescribable shiver within. Even Brahmā was startled on his throne.

दैत्ये दिक्षु विसृष्टचक्षुषि महासंरम्भिणि स्तम्भतः

सम्भूतं न मृगात्मकं न मनुजाकारं वपुस्ते विभो ।

किं किं भीषणमेतदद्भुतमिति व्युद्भ्रान्तचित्तोऽसुरे

विस्फूर्जद्भवलोग्ररोमविकसद्ब्रह्मा समाजृम्भथाः ॥ २ ॥

O All-pervading one! Highly wrathful that *Daitya* stared around in great excitement towards all the four directions. At that time Thy body emerged out of that pillar, It was neither of a man nor of a beast, rather it was in the form of a man-lion. Seeing that "What is the horrible and wondrous being?" Thus, revolving in mind he got bewildered. Thou were sighted in a gigantic form with a white, brilliant forbidding mane.

तप्तस्वर्णसवर्णघूर्णदतिरूक्षाक्षं सटाकेसर-

प्रोत्कम्पप्रनिकुम्बिताम्बरमहो जीयात्तवेदं वपुः ।

व्यात्तव्याप्तमहादरीसखमुखं खड्गोग्रवल्गान्महा-

जिह्वानिर्गमदृश्यमानसुमहादंष्ट्रायुगोडुामरम् ॥ ३ ॥

Hail unto Thy divine form! In this form Thy eyes were looking quite dry and were rolling and shining like a molten gold, mane were flying and matted locks were overcasting the sky, wide open mouth was resembling an enormous cave, a fierce quivering tongue looking like a sword; while lolling out, it revealed the two terrific molars on either side.

उत्सर्पद्बलिभङ्गभीषणहनुं ह्रस्वस्थवीथ्यस्तर-

ग्रीवं पीवरदोशशतोद्गतनखकूरांशुदूरोल्बणम् ।

व्योमोल्लङ्घिघनाघनोपमघनप्रध्वाननिर्द्भावित-

स्पन्दालुप्रकरं नमामि भवतस्तन्नारसिंहं वपुः ॥ ४ ॥

I bow to Thy man-lion form with jaws looking very fierce while bursting into laughter and yawning on account of face-lines that wrinkled up, with short and stout neck, with a hundred thick and mighty arms, projecting very ferocious claws and with a roaring voice, whose terrific bursts reverberating from the sky like thunder claps, put the hosts of enemies into flight. I salute Thy form of *Nṛsimha* incarnation.

नूनं विष्णुरयं निहन्यमुमिति भ्राम्यद्गदाभीषणं
 दैत्येन्द्रं समुपाद्रवन्तमधुथा दोर्भ्यां पृथुभ्याममुम् ।
 वीरो निर्गलितोऽथ खड्गफलकौ गृह्णन् विचित्रश्रमान्
 व्यावृण्वन् पुनरापपात भुवनग्रासोद्यतं त्वामहो ॥ ५ ॥

He certainly is Viṣṇu. I shall kill Him. Resolving this and whirling his mace, the king of *Asuras* attacked Thee. He was looking very fierce. Thou held him by Thy two stout arms. Releasing himself from Thy clutches, wielding shield and sword, displaying amazing feats of swordmanship, he closed with Thee who are capable in swallowing the whole Cosmos.

भ्राम्यन्तं दितिजाधमं पुनरपि प्रोद्गृह्य दोर्भ्यां जवाद्
 द्वारेऽथोरुयुगे निपात्य नखरान् व्युत्खाय वक्षो भुवि ।
 निर्भिन्दन्नधिगर्भनिर्भरगलद्रक्ताम्बुबद्धोत्सवं
 पायंपायमुदैरयो बहु जगत्संहारिसिंहारवान् ॥ ६ ॥

Again grasping the wicked *Asura* by both hands who was circulating around, Thou threw flat on Thy lap at the doorway, tore open his chest with Thy nails deeply imbedding them within—Thou again and again gleefully drinking the blood-like water, constantly gushing out from his body, roared lion-roads too, enough to shatter the world.

त्यक्त्वा तं हतमाशु रक्तलहरीसिक्तोन्नमद्दुर्ष्मणि
 प्रत्युत्पत्य समस्तदैत्यपटलीं चाखाद्यमाने त्वयि ।
 भ्राम्यद्भूमिविकम्पिताम्बुधिकुलं व्यालोलशैलोत्करं
 प्रोत्सर्पत्खचरं चराचरमहो दुःस्थामवस्थां दधौ ॥ ७ ॥

Thy massive body was doused in blood. Abandoning the dead *Asura* Thou sprang up soon and began to eat up all the *Asuras* round about. Seeing this the whole world of mobile and immobile beings felt miserable, the earth revolved, the oceans got turbulent, the mountains trembled, the celestial stars and planets seemed to leap up from their abodes.

तावन्मांसवपाकरालवपुषं घोरात्रमालाधरं
 त्वां मध्येसभमिन्द्ररोषमुषितं दुर्वारगुर्वारवम् ।
 अभ्येतुं न शशाक कोऽपि भुवने दूरे स्थिताभीरवः
 सर्वे शर्वविरिञ्चवासवमुखाः प्रत्येकमस्तोषत ॥ ८ ॥

Thy body was terrific with flesh smeared all-over and with loops of intestines dangling around the neck. Thou were very furious. Thou were roaring lion-roar again and again. Overawed, everybody stood away, none dared to approach Thee in the assembly of *Daityas*. Śiva, Brahmā and Indra, being afraid standing afar, sang Thy praises turnwise each by himself from a distance.

भूयोऽप्यक्षतरोषधाम्नि भवति ब्रह्माज्ञया बालके
 प्रह्लादे पदयोर्नमत्यपभये कारुण्यभाराकुलः ।
 शान्तस्त्वं करमस्य मूर्ध्नि समधाः स्तोत्रैरथोदायत-
 स्तस्याकामधियोऽपि तेनिश्च वरं लोकाय चानुग्रहम् ॥ ९ ॥

Seeing Thy rage still unabated, then Prahlāda as directed by Brahmā, fearlessly lay prostrate at Thy feet. Thou became calm and swayed by compassion, placed Thy hands by the way of blessing on the head of the boy. Afterwards, Prahlāda sang Thy praises by hymns. Though there was not a least of craving in his mind even then Thou blessed him with a boon that was for the good of the world.

एवं नाटितरौद्रचेष्टित विभो श्रीतापनीयाभिध-
 श्रुत्यन्तस्फुटगीतसर्वमहिमन्नत्यन्तशुद्धाकृते ।
 तत्तादृङ्निखिलोत्तरं पुनरहो कस्त्वां परो लङ्घयेत्
 प्रह्लादप्रिय हे मरुत्युरपते सर्वामयात्पाहि माम् ॥ १० ॥

Thus, Thou acted a drama of ferocity. *Nṛsimhatāpinī Upaniṣad* is declaring in unequivocal terms of Thy glories. Thou are absolutely pure. Thy form is peerless and Supreme. Who can dare to disobey Thee. O beloved of Prahlāda and Lord of Guruvāyupura! Relieve me of all my infirmities.

Canto—26

The Liberation of the Elephant-king

इन्द्रद्युम्नः पाण्ड्याखण्डाधिराज-
 त्वत्सेवायां त्वद्भक्तात्मा चन्दनाद्रौ कदाचित् ।
 मग्नधीरालुलोके नैवागस्त्यं प्राप्समातिथ्यकामम् ॥ १ ॥

Indradyumna, the king of the Pāṇḍya land was Thy devotee. He was performing penance at the Malaya Mountain. The sage Agastya approached him expecting the hospitality due to a guest but being steeped in Thy meditation, the king did not see him.

कुम्भोद्भूतिः सम्भृतक्रोधभारः
 शप्तवाथैनं स्तब्धात्मा त्वं हस्तिभूयं भजेति ।
 प्रत्यगात्सोऽपि लेभे हस्तीन्द्रत्वं त्वत्स्मृतिव्यक्तिधन्यम् ॥ २ ॥

Being extremely furious the sage Agastya departed cursing the king that "Your heart has become inert, therefore, take birth in the species of elephant." The king accordingly got the body of a lordly elephant. Even in that species Thou were in his memory. On account of that, he was blessed as the king of elephants.

दुग्धाम्भोधेर्मध्यभाजि त्रिकूटे
 सर्वान् क्रीडन् शैले यूथपोऽयं वशाभिः ।
 जन्तूनत्यवर्तिष्ठ शक्त्या त्वद्भक्तानां कुत्र नोत्कर्षलाभः ॥ ३ ॥

Being the head of the herd, he began sporting with female elephants on the mountain Trikūṭa situated in the midst of the milky ocean. In physical strength he excelled all other creatures. Greatness is indeed the birth right of Thy devotees in whatever species of life they may find themselves.

स्वेन स्थेया दिव्यदेशत्वशक्त्या
 सोऽयं खेदानप्रजानन् कदाचित् ।
 शैलप्रान्ते धर्मतान्तः सरस्यां
 यूथैः सार्द्धं त्वत्प्रणुन्नोऽभिरेमे ॥ ४ ॥

Owing to his uncommon strength and excellence of the divine region he inhabited, the elephant-king never felt any trouble in life. One day oppressed by the heat of the summer season, he began sporting in a particular lake in the region of that mountain with his herds as if prompted by Thee.

हूहुस्तावद् देवलस्यापि शापाद्
 ग्राहीभूतस्तज्जले वर्तमानः ।
 जग्राहैनं हस्तिनं पाददेशे
 शान्त्यर्थं हि श्रान्तिदोऽसि स्वकानाम् ॥ ५ ॥

There dwelt in that very lake a Gandharva named Hūhū, cursed to be a crocodile by the sage Devala. He caught the elephant-king by the leg. Sometimes to bless Thy devotees with peace, Thou inflict sufferings on them in the beginning.

त्वत्सेवाया वैभवाद् दुर्निरोधं
 युध्यन्तं तं वत्सराणां सहस्रम् ।
 प्राप्ते काले त्वत्पदैकाग्रयसिद्धयै
 नक्राक्रान्तं हस्तिवर्यं व्यधास्त्वम् ॥ ६ ॥

With the impact of Thy worship; he constantly resisted the crocodile for a thousand years in his fight. When it was time for developing his exclusive devotion to Thy feet, Thou subjected him to the fierce attack of the crocodile.

आर्तिव्यक्तप्राक्तनज्ञानभक्तिः

शुण्डोत्क्षिप्तैः पुण्डरीकैः समर्चन् ।
 पूर्वाभ्यस्तं निर्विशेषात्मनिष्ठं
 स्तोत्रश्रेष्ठं सोऽन्वगादीत् परात्मन् ॥ ७ ॥

O Supreme Being! With his inherent devotion and

knowledge unfolded due to the stress of suffering inflicted by the crocodile, he began to offer Thee worship with a lotus-flower up-raised in his trunk and began to repeat a great hymn relating to the attributeless *Brahman*, which he had practised in the past.

श्रुत्वा स्तोत्रं निर्गुणस्थं समस्तं
 ब्रह्मेशाद्यैर्नाहमित्यप्रयाते ।
 सर्वात्मा त्वं भूरिकारुण्यवेगात्
 ताक्ष्यारूढः प्रेक्षितोऽभूः पुरस्तात् ॥ ८ ॥

Hearing that hymn relating to the attributeless *Brahman* gods like *Brahmā* and *Śaṅkara* did not approach him, feeling that it was not addressed to them. But the All-pervasive Thou, with the upsurge of Thy abounding mercy appeared before him on the back of *Garuḍa*.

हस्तीन्द्रं तं हस्तपद्मेन धृत्वा
 चक्रेण त्वं नक्रवर्यं व्यदारीः ।
 गन्धर्वेऽस्मिन् मुक्तशापे स हस्ती
 त्वत्सारूप्यं प्राप्य देदीप्यते स्म ॥ ९ ॥

Pulling out the elephant-king with Thy Lotus-hands, Thou cut asunder that noble crocodile with Thy discus. That *Gandharva* was released from the curse while the elephant-king got illumined, attaining a form exactly like Thine.

एतद्वृत्तं त्वां च मां च प्रगे यो
 गायेत्सोऽयं भूयसे श्रेयसे स्यात् ।
 इत्युक्तवैनं तेन सार्द्धं गतस्त्वं
 धिष्ण्यं विष्णो पाहि वातालयेश ॥ १० ॥

“He who would praise Me and you with the recital of the episode of the salvation of the elephant-king at dawn, will be highly blessed.” Saying so “O *Viṣṇu*! To the elephant-king, Thou returned to Thy abode of *Vaikunṭha* along with the

elephant-king who assumed a form like Thine. O Lord of Guruvāyupura! Grant protection to me.



Canto—27

Churning the Ocean for Nectar

दुर्वासाः सुरवनितामदिव्यमाल्यं
 शक्राय स्वयमुपदाय तत्र भूयः ।
 नागेन्द्रप्रतिमृदिते शशाप शक्रं
 का क्षान्तिस्त्वदितरदेवतांशजानाम् ॥ १ ॥

Once the sage Durvāsā presented Indra (riding on the elephant Airāvata) with a celestial garland received from heavenly nymphs. But seeing that the garland was immediately allowed to be trampled upon by the elephant Airāvata, the sage cursed Indra. Apart from Thee where is the spirit of forgiveness to be found in people born of the aspects of *Devas*?

शापेन प्रथितजरेऽथ निर्जरेन्द्रे
 देवेष्वप्यसुरजितेषु निष्प्रभेषु ।
 शर्वाद्याः कमलजमेत्य सर्वदेवा
 निर्वाणप्रभव समं भवन्तमापुः ॥ २ ॥

Due to the curse Indra became powerless and the *Devas* also being deprived of all prowess, got defeated by the *Asuras*. Then all the gods including Śiva approached Brahmā and taking him along they approached Thee, O Bestower of salvation.

ब्रह्माद्यैः स्तुतमहिमा चिरं तदानीं
 प्रादुष्यन् वरद पुरः परेण धाम्ना ।
 हे देवा दितिजकुलैर्विधाय संधिं
 पीयूषं परिमथतेति पर्यशास्त्वम् ॥ ३ ॥

O Bestower of boons! At that time all the gods including Brahmā kept singing Thy glory. Thou manifested before them

in Thy magnificent form and commanded, "O *Devas*! Make peace with the *Asuras* and take steps to churn out nectar from the milk-ocean.

संधानं कृतवति दानवैः सुरौघे
मन्थानं नयति मदेन मन्दराद्रिम् ।
भ्रष्टेऽस्मिन् बदरमिवोद्धहन् खगेन्द्रे
सद्यस्त्वं विनिहितवान् पयःपयोधौ ॥ ४ ॥

Thereupon, the *Devas* made friendship with the *Asuras*. Then they, with pride brought the Mandarā Mountain for the use as a churning rod. The mountain fell from their hands on the way. Thereupon immediately picking it up as if a tiny berry, Thou placed it on Garuḍa and then installed it in the milk-ocean.

आधाय द्रुतमथ वासुकिं वरत्रां
पाथोधौ विनिहितसर्वबीजजाले ।
प्रारब्धे मथनविधौ सुरासुरैस्तै-
व्याजात्त्वं भुजगमुखेऽकरोः सुरारीन् ॥ ५ ॥

Using the serpent Vāsuki as the churning string, the *Devas* and *Asuras* started churning the Milk-ocean after putting all the seeds of medicinal herbs into it. However, Thou enticed the *Asuras* into holding the serpent Vāsuki by his mouth.

क्षुब्धाद्रौ क्षुभितजलोदरे तदानीं
दुग्धाब्धौ गुरुतरभारतो निमग्रे ।
देवेषु व्यथिततमेषु तत्प्रियैषी
प्राणैषीः कमठतनुं कठोरपृष्ठाम् ॥ ६ ॥

With the whirling of the Mandarā Mountain the Milk-ocean got agitated in its depths. Then owing to its weight the mountain began to sink down in the Milk-ocean. Seeing the *Devas* much sorrow-stricken, Thou, being their well-wisher, assumed the form of a tortoise with a hard back.

वज्रातिस्थिरतरकर्परिण विष्णो
विस्तारात्परिगतलक्षयोजनेन ।

अम्भोधेः कुहरगतेन वर्षणा त्वं
निर्मग्नं क्षितिधरनाथमुन्निनेथ ॥ ७ ॥

O Viṣṇu! Thy back of that form was harder than a thunderbolt and more than a lakh of *Yojanas* in width. Getting into the depth of the Milk-ocean, Thou in Thy form of tortoise lifted up the sinking Mandarā Mountain.

उन्मये इटिति तदा धराधरेन्द्रे
निर्मैथुर्दृढमिह सम्मदेन सर्वे ।
आविश्य द्वितयगणेऽपि सर्पराजे
वैवश्यं परिशमयन्नवीवृधस्तान् ॥ ८ ॥

When the mountain was lifted up, all started churning with force and pride. At that time Thou entering into the serpent Vāsuki as well as in both—*Devas* and *Asuras* in Thy subtle form, assuaged their fatigue and kept infusing strength in them.

उद्दामभ्रमणजवोन्नमद्गिरीन्द्र-
न्यस्तैकस्थिरतरहस्तपङ्कजं त्वाम् ।
अभ्रान्ते विधिगिरिशादयः प्रमोदा-
दुद्भ्रान्ता नुनुवुरुपात्तपुष्पवर्षाः ॥ ९ ॥

While the mountain was whirling speedily and it was springing up, Thou had placed Thine stout Lotus-hand on it. At that time the gods including Brahmā and Śiva all thrilled with rejoice, and started raining flowers from the sky praising Thee.

दैत्यौघे भुजगमुखानिलेन तसे
तेनैव त्रिदशकुलेऽपि किञ्चिदार्ते ।
कारुण्यात्तव किल देव वारिवाहाः
प्रावर्षन्नमरगणान्न दैत्यसङ्घान् ॥ १० ॥

O *Deva*! When the *Asuras* were distressed due to the poisonous breath coming from the mouth of Vāsuki serpent and *Devas* were also afflicted to some extent, Then clouds started raining by Thy mercy on the *Devas* but not on the *Asuras*.

उद्भाम्यद्बहुतिमिनक्रचक्रवाले

तत्राब्धौ

चिरमथितेऽपि

निर्विकारे।

एकस्त्वं

करयुगकृष्टसर्पराजः

संराजन्

पवनपुरेश

पाहि

रोगात् ॥ ११ ॥

When the ocean was being churned for long with Mandarā Mountain, there was no result except numerous aquatic creatures ejecting on the surface. O Lord of Guruvāyupura, relieve me of all my ailments.

□□□

Canto—28

Churning of Nectar

गरलं तरलानलं पुरस्ताज्जलधेरुद्विजगाल कालकूटम्।

अमरस्तुतिवादमोदनिघ्नो गिरिशस्तन्निपपौ भवत्प्रियार्थम् ॥ १ ॥

The deadly poison called Kālakūṭa, which was like fire in liquid form, emerged from the ocean before all. Being swayed by the praise of *Devas* and to please Thee, Śaṅkara drank that poison.

विमथत्सु सुरासुरेषु जाता सुरभिस्तामृषिषु त्र्यधास्त्रिधामन्।

हयरत्नमभूदथेभरत्नं द्युतरुश्चाप्सरसः सुरेषु तानि ॥ २ ॥

O Master of the three worlds! As the gods and *Asuras* continued to churn the ocean, the divine cow Surabhi came out. Thou bestowed that to the sages. Next a horse-jewel, elephant-jewel, *Kalpataru* (the wish-yielding tree) and celestial nymphs, came out. Thou awarded all these to *Devas*.

जगदीश भवत्परा तदानीं कमनीया कमला बभूव देवी।

अमलामवलोक्य यां विलोलः सकलोऽपि स्पृहयाम्बभूव लोकः ॥ ३ ॥

O Lord of the worlds! Afterwards, emerged the charming Lotus-born Lakṣmī who is ever devoted to Thee. Seeing her immaculate form, the whole world got fascinated by her and wished to obtain her.

त्वयि दत्तहृदे तदैव देव्यै त्रिदशेन्द्रो मणिपीठिकां व्यतारीत् ।
सकलोपहृताभिषेचनीयैर्ऋषयस्तां श्रुतिगीर्भिरभ्यषिञ्चन् ॥ ४ ॥

When it was evident that Lakṣmī had set her heart on Thee, Indra, the king of gods gave her a be-jewelled throne and the sages consecrated her with chanting Vedic hymns and sacred ingredients gathered by all.

अभिषेकजलानुपातिमुग्धत्वपाङ्गैरवभूषिताङ्गवल्लीम् ।
मणिकुण्डलपीतचेलहारप्रमुखैस्ताममरादयोऽन्वभूषन् ॥ ५ ॥

Following the holy water thus poured on her, Thy charming side glances settled on her creeper-like form as a decoration, while the gods further embellished her with diamond-studded pendants, necklaces, robe of yellow silk and the like.

वरणस्रजमात्तभृङ्गनादां दधती सा कुचकुम्भमन्दयाना ।
पदशिञ्जितमञ्जुनूपुरा त्वां कलितव्रीडविलासमाससाद ॥ ६ ॥

She Sportively came towards Thee with shyness on her face. She was moving slowly by the weight of her heavy bosoms. Her shapely anklets were giving a murmuring sound. A wedding garland with humming bees was in her hands.

गिरिशङ्खहिणादिसर्वदेवान् गुणभाजोऽप्यविमुक्तदोषलेशान् ।
अवमृश्य सदैव सर्वरम्ये निहिता त्वय्यनयापि दिव्यमाला ॥ ७ ॥

Realizing after due reflection that all the gods including Śiva and Brahmā were not without some shortcomings, in spite of being highly virtuous, she placed the wedding garland around Thy neck who are always charming in all aspects.

उरसा तरसा ममानिश्चैनां भुवनानां जननीमनन्यभावाम् ।
त्वदुरोविलसत्तदीक्षणश्रीपरिवृष्ट्या परिपुष्टमास विश्वम् ॥ ८ ॥

Then soon Thou awarded Thy chest as abode to her who is exclusively devoted to Thee. Shining on Thy chest, she, through the rain of her merciful glances, made the universe prosperous all-round.

अतिमोहनविभ्रमा तदानीं मदयन्ती खलु वारुणी निरागात् ।

तमसः पदवीमदास्त्वमेनामतिसम्माननया महासुरेभ्यः ॥ ९ ॥

Next gushed forth quite attractive Vāruṇī Devī (Liquor), highly deluding and inebriating all. Thou gave that Vāruṇī, the source of ignorance, to the mighty *Asuras* with great honour.

तरुणाम्बुदसुन्दरस्तदा त्वं ननु धन्वन्तरिरुत्थितोऽम्बुराशेः ।

अमृतं कलशे वहन् कराभ्यामखिलार्तिं हर मारुतालयेश ॥ १० ॥

Thou arose from the ocean next incarnating as Dhanwantari, quite beautiful in complexion-like a fresh rain cloud, bearing in both hands a Jug of nectar. O Lord of Guruvāyupura! Please efface all my ailments.

□□□

Canto—29

The Description of Mohinī Incarnation

उद्गच्छतस्तव करादमृतं हरत्सु
 दैत्येषु तानशरणाननुनीय देवान् ।
 सद्यस्तिरोदधिथ देव भवत्प्रभावा-
 दुद्यत्स्वयूथ्यकलहा दितिजा बभूवुः ॥ १ ॥

Deva! On Thy emergence with the pot of nectar, the *Asuras* tried to snatch away the pot pushing aside the helpless *Devas*, Thou immediately disappeared. On Thy influence a quarrel arose among the *Asuras* themselves.

श्यामां रुचापि वयसापि तनुं तदानीं
 प्राप्तोऽसि तुङ्गकुचमण्डलभङ्गुरां त्वम् ।
 पीयूषकुम्भकलहं परिमुच्य सर्वे
 तुष्णाकुलाः प्रतिययुस्त्वदुरोजकुम्भे ॥ २ ॥

Just then Thou assumed the form of a damsel—Mohinī. She was swarthy in complexion. She was only of sixteen years in age. Her frame seemed to bend a bit under the weight of her bulging breasts. Seeing her, all *Asuras* became passionate.

Then, leaving the pot of nectar, they rushed towards Thee (as Mohinī) with pot-like breasts.

का त्वं मृगाक्षि विभजस्व सुधामिमामि-

त्यारूढरागविवशानभियाचतोऽमून् ।

विश्वस्यते मयि कथं कुलटास्मि दैत्या

इत्यालपन्नपि

सुविश्वसितानतानीः ॥ ३ ॥

They were quite infatuated with passion. The *Asuras* entreated Thus, "O Lady with doe-like eyes who are you, distribute this nectar to us. She replied that "I am a harlot, how do you trust me? Thus, she generated a firm trust in their mind.

मोदात् सुधाकलशमेषु ददत्सु सा त्वं

दुश्चेष्टितं मम सहध्वमिति

ब्रुवाणा ।

पङ्क्तिप्रभेदविनिवेशितदेवदैत्या

लीलाविलासगतिभिः समदाः सुधां ताम् ॥ ४ ॥

Afterwards, the *Asuras* handed over joyfully the Jar of nectar to Thee (as Mohinī), Thou then told them that "They would have to bear even with Thy improprieties." Thereafter seating the *Devas* and *Asuras* in separate rows, and moving with fascinating gait, Thou served the whole of nectar among the *Devas*.

अस्मारिख्यं प्रणयिनीत्यसुरेषु तेषु

जोषं स्थितेष्वथ समाप्य सुधां सुरेषु ।

त्वं भक्तलोकवशगो निजरूपमेत्य

स्वभानुमर्धपरिपीतसुधं

व्यलावीः ॥ ५ ॥

Feeling that the Mohinī was full of love for them, the *Asuras* remained seated silently. Distributing the whole of nectar among *Devas*, Thou who are always under the sway of Thy devotees, assumed Thy real form. Thou cut off the head of Rāhu who had half-swallowed his quota of nectar (in deceit).

त्वत्तः सुधाहरणयोग्यफलं परेषु

दत्त्वा गते त्वयि सुरैः खलु ते व्यगृह्णन् ।

घोरेऽथ मूर्च्छति रणे बलिदैत्यमाया-
व्यामोहिते सुरगणे त्वमिहाविरासीः ॥ ६ ॥

Thou disappeared, having meted out to the *Asuras* the result of snatching away the nectar from Thy hands. The *Asuras* again started fighting with the *Devas*. When in the thick of the fierce battle, the *Devas* got swooned by the tricks of Bali's *Āsurī Māyā* then Thou reappeared in their midst.

त्वं कालनेमिमथ मालिमुखान् जघन्थ
शक्रो जघान बलिजम्भबलान् सपाकान् ।
शुष्कारद्रुष्करवधे नमुचौ च लूने
फेनेन नारदगिरा न्यरुणो रणं तम् ॥ ७ ॥

In the battle, Thou killed Kālanemi, Mālī, Sumālī and Mālyavān and Indra slaughtered Bali, Jambha, Bala and Pāka. Namuci who could not be killed by anything that was dry or liquid, was killed by a weapon made of sea-foam. On the advice of Nārada Thou stopped the battle.

योषावपुर्दनुजमोहनमाहितं ते
श्रुत्वा विलोकनकुतूहलवान् महेशः ।
भूतैः समं गिरिजया च गतः पदं ते
स्तुत्वाब्रवीदभिमतं त्वमथो तिरोधाः ॥ ८ ॥

Hearing about Thy assuming a female form to delude the *Asuras*, Śiva became eager to see that form. He came to Thy abode accompanied by Pārvatī and Goblins. Praising Thee with hymns, he expressed his longing. Thou disappeared from his presence.

आरामसीमनि च कन्दुकघातलीला-
लोलायमाननथनां कर्मनीं मनोज्ञाम् ।
त्वामेष वीक्ष्य विगलद्वसनां मनोभू-
वेगादनङ्गरिपुरङ्ग समालिलिङ्ग ॥ ९ ॥

Thou appeared in the form of a female of bewitching beauty. That beauty was engaged in a game of ball. Her gaze

was undulating. Her robes were slipping with the force of the wind. Sighting Thee, (in that form) Śiva, the destroyer of cupid, got overpowered by lust and embraced tightly Thee in the female form.

भूयोऽपि विद्रुतवतीमुपधाव्य देवो
वीर्यप्रमोक्षविकसत्परमार्थबोधः ।
त्वन्मानितस्तव महत्त्वमुवाच देव्यै
तत्तादृशस्त्वमव वातनिकेतनाथ ॥ १० ॥

Thou as Mohinī slipped away from his embrace but Mahādeva pursued Thee. At that time his semen got discharged and he got enlightenment. Honoured by Thee, he related Thy glory to Devī Pārvatī. O Lord of Guruvāyupura! Thou are so loving towards Thy devotees, kindly protect me.

□□□

Canto—30

Vāmana-Episode—I

शक्रेण संयति हतोऽपि बलिर्महात्मा
शक्रेण जीविततनुः क्रतुवर्धितोष्मा ।
विक्रान्तिमान् भयनिलीनसुरां त्रिलोकीं
चक्रे वशे स तव चक्रमुखादभीतः ॥ १ ॥

Though in the battlefield Indra had killed the great soul Bali but Śukrācārya revived him by his occult powers. By the performance of sacrifices, he grew in prowess and became the master of all the three worlds by his valour. The *Devas* had hidden themselves hither and thither in his fear. But Bali was not afraid of Thy discus (weapon) being a descendent of Prahlāda.

पुत्रार्तिदर्शनवशाददितिर्विषण्णा
तं काश्यपं निजपतिं शरणं प्रपन्ना ।
त्वत्पूजनं तदुदितं हि पयोव्रताख्यं
सा द्वादशाहमचरत्त्वयि भक्तिपूर्णा ॥ २ ॥

Aditi, the mother of the gods being much aggrieved owing to her son Indra's affliction, she came to the refuge of her husband, Kaśyapa. He advised Aditi to observe Thy worship in the form of *Payovrata*. Then Aditi observed that *Vrata* for twelve days, fixing her mind in wholehearted devotion to Thee.

तस्यावधौ त्वयि निलीनमतेरमुष्याः

श्यामश्चतुर्भुजवपुः

स्वयमाविरासीः ।

नम्रां च तामिह भवत्तनयो भवेयं

गोष्यं

मदीक्षणमिति

प्रलपन्नयासीः ॥ ३ ॥

At the end of that *Payovrata*, Thou with four arms and swarthy complexion manifested before Aditi whose mind was absorbed in Thee. "I shall be your son but do not disclose the fact of manifestation of Mine to anybody" saying to Aditi who was lying at Thy feet, Thou disappeared.

त्वं काश्यपे तपसि संनिदधत्तदानीं

प्राप्तोऽसि

गर्भमदितेः

प्रणुतो

विधात्रा ।

प्रासूत

च

प्रकटवैष्णवदिव्यरूपं

सा

द्वादशीश्रवणपुण्यदिने

भवन्तम् ॥ ४ ॥

Then manifesting Thyself in Kaśyapa's austerity-born seed, Thou entered into the womb of Aditi. On due time Aditi gave birth to Thee on the auspicious day of the confluence of *Śravaṇa* star and *Dwādaśī*. At that time Thou appeared as a divine child with marks of Viṣṇu.

पुण्याश्रमं तमभिवर्षति पुष्पवर्षै-

र्षाकुले

सुरगणे

कृततूर्यघोषे ।

बद्ध्वाञ्जलिं जय जयेति नुतः पितृभ्यां

त्वं

तत्क्षणे

पटुतमं

वदुरूपमाथाः ॥ ५ ॥

Devas got exhilarated seeing Thee. Sounding the kettledrums; they showered flowers on that holy hermitage. Thy parents kept on praising Thee with folded hands, shouting Hail, Hail. That very time, Thou took the form of a talented *Brahmacārī*.

तावत् प्रजापतिमुखैरुपनीय मौञ्जी-
 दण्डाजिनाक्षवल्यादिभिरर्च्यमानः ।
 देदीप्यमानवपुरीश कृताग्रिकार्य-
 स्त्वं प्रास्थित्वा बलिगृहं प्रकृताश्रमेधम् ॥ ६ ॥

After Prajāpati Kaśyapa and the sages had invested Thee with the sacred thread, they embellished Thee with the girdle, deerskin, staff and beads etc. O Lord! Performing the rites connected with the sacred fire, Thou in resplendent form proceeded to the place where the *Asura*-king Bali was performing the sacrifice known as *Aśwamedha*.

गात्रेण भाविमहिमोचितगौरवं प्राग्
 व्यावृण्वदेव धरणीं चलयन्नयासीः ।
 छत्रं परोष्मतिरणार्थमिवादधानो
 दण्डं च दानवजनेष्विव संनिधातुम् ॥ ७ ॥

Thou were marching forward, causing tremors on the earth, evidencing the glory of the Cosmic form to be assumed in future. Thou were holding an umbrella to ward off the heat of all opponents and carrying a staff as if to punish the *Asuras* with it.

तां नर्मदोत्तरतटे ह्यमेधशाला-
 मासेदुषि त्वयि रुचा तव रुद्धनेत्रैः ।
 भास्वान् किमेष दहनो नु सनत्कुमारो
 योगी नु कोऽयमिति शुक्रमुखैः शशङ्के ॥ ८ ॥

Then Thou arrived at the sacrificial place on the Northern bank of the Narmadā. With Thy splendour the eyes of Śukra and other sages were dazzled. They were themselves gauzing as to who could Thou be—the sun, god of fire or the sage Sanatkumāra?

आनीतमाशु भृगुभिर्महसाभिभूतै-
 स्त्वां रम्यरूपमसुरः पुलकावृताङ्गः ।
 भक्त्या समेत्य सुकृती परिषिच्य पादौ
 तत्तोयमन्वधृत मूर्धनि तीर्थतीर्थम् ॥ ९ ॥

Of enchanting form, Thou were led soon to Bali by sages Bhṛgu and others. They were overwhelmed by Thy lustrous and charming form. By mere sight of Thine, Bali—the king of *Asuras* got horripilated. Then approaching Thee that virtuous king washed Thy feet with devotion and sprinkled that water on his head, which was sanctifying even the pilgrimage.

प्रह्लादवंशजतया

ऋतुभिर्द्विजेषु

विश्वासतो नु तदिदं दितिजोऽपि लेभे।

यत्ते पदाम्बु गिरिशस्य शिरोऽभिलाल्यं

स त्वं विभो गुरुपुरालय पालयेथाः ॥ १० ॥

O All-pervading one! Though an *Asura*, because of his birth in Prahlāda's line or because of his performance of many sacrifices or to have faith in *Brāhmanas*, Bali was blessed with that water, which was used in washing Thy feet. Even Śaṅkara sanctifies his head fondly with that water. O Lord of Guruvāyupura! Please nourish me.



Canto—31

Vāmana-Episode—II

प्रीत्या दैत्यस्तव तनुमहःप्रेक्षणात् सर्वथापि

त्वामाराध्यन्नजित रचयन्नञ्जलिं संजगाद।

मत्तः किं ते समभिलषितं विप्रसूनो वद त्वं

वित्तं भक्तं भवनमवनिं वापि सर्वं प्रदास्ये ॥ १ ॥

O Invincible one! Seeing the radiance of Thy form, the *Asura*-king honoured Thee courteously in every way and with hands folded in salutation said, "O Youthful *Brahmacārī*! Please say what you expect of me? Is it wealth or food or house or land or all of them? I shall give you whatever you ask for."

तामक्षीणां बलिगिरमुपाकर्ण्य कारुण्यपूर्णा-

ऽप्यस्योत्सेकं शमयितुमना दैत्यवंशं प्रशंसन्।

भूमिं पादत्रयपरिमितां प्रार्थयामासिथ त्वं

सर्वं देहीति तु निगदिते कस्य हास्यं न वा स्यात् ॥ २ ॥

Hearing the words of magnanimity of Bali, being merciful towards him, yet Thou desired to crush his pride. Extolling the generosity of *Asuras*, Thou asked for earth measurable by three steps of Thy feet. To ask for all his possessions would have been ridiculous. Therefore, Thou asked for earth measuring three steps.

विश्वेशं मां त्रिपदमिह किं याचसे बालिशस्त्वं

सर्वां भूमिं वृणु किममुनेत्यालपत्त्वां स दुष्यन् ।

यस्माद्दर्पात्त्रिपदपरिपूर्यक्षमः क्षेपवादान्

बन्धं चासावगमदतदर्होऽपि गाढोपशान्त्यै ॥ ३ ॥

How is it that you beg of me, the master of the worlds, only three feet of earth? You are childish in outlook. With only earth of three feet, what would be good to you? Why not ask for the whole earth?" So said Bali in overweening pride. Due to this pride when he could not fulfil the demand of three feet earth, he was subjected to sarcastic remarks and bondage. Though Bali was undeserving for it but to humble his pride Thou did This.

पादत्रय्या यदि न मुदितो विष्टपैर्नापि तुष्ये-

दित्युक्तेऽस्मिन् वरद भवते दातुकामेऽथ तोयम् ।

दैत्याचार्यस्तव खलु परीक्षार्थिनः प्रेरणात्

मा मा देयं हरिरयमिति व्यक्तमेवाबभाषे ॥ ४ ॥

If one is not satisfied with three feet of earth, one will not be satisfied even by gaining the three worlds—On being said so, Bali took water in his hands to make pre-gift-oblation. Śukra, the *Guru* of the *Asuras* was prompted by Thee to warn Bali in clear words, "Make not, make not, this gift to him. He is Viṣṇu Himself in this disguise" just to test the steadiness in righteousness of Bali.

याचत्येवं यदि स भगवान् पूर्णकामोऽस्मि सोऽहं

दास्याम्येव स्थिरमिति वदन् काव्यशसोऽपि दैत्यः ।

विन्ध्यावल्या निजदयितया दत्तपाद्याय तुभ्यं

चित्रं चित्रं सकलमपि स प्रार्पयत्तोयपूर्वम् ॥ ५ ॥

“If it is the Lord Viṣṇu that begs, I am indeed blessed, I am really fulfilled. I shall certainly make the gift.” On being replied so by Bali, Śukra cursed him. Having Thy feet washed by his queen Vindhyāvalī, he poured the pre-gift water and in a way he offered all his possessions to Thee. It was very strange.

निस्संदेहं दितिकुलपतौ त्वय्यशेषार्पणं तद्

व्यातन्वाने मुमुचुर्ऋषयः सामराः पुष्पवर्षम् ।

दिव्यं रूपं तव च तदिदं पश्यतां विश्वभाजा-

मुच्चैरुच्चैरवृधदवधीकृत्य विश्वाण्डभाण्डम् ॥ ६ ॥

When the *Asura*-king made a gift of all his possessions to Thee without the least hesitation, the *Devas* and the sages rained flowers on him. And as the worlds looked on, Thy *Vāmana* form grew up larger and larger to Cosmic dimensions.

त्वत्पादाग्रं निजपदगतं पुण्डरीकोद्भवोऽसौ

कुण्डीतोयैरसिचदपुनाद्यज्जलं विश्वलोकान् ।

हर्षोत्कर्षात् सुबहु ननृते खेचरैरुत्सवेऽस्मिन्

भेरीं निघ्नन् भुवनमचरज्जाम्बवान् भक्तिशाली ॥ ७ ॥

When Thy feet reached to *Satyaloka*, the Lotus-born *Brahmā* washed them with water from his water-pot. This water sanctified the whole world. On this auspicious occasion the sky-farers danced in ecstasy. While the devotee *Jāmbavān* traversing the worlds, circumambulated Thee sounding drums.

तावद् दैत्यास्त्वनुमतिमृते भर्तुरारब्धयुद्धा

देवोपेतैर्भवदनुचरैः सङ्गता भङ्गमापन् ।

कालात्मायं वसति पुरतो यद्दृशात् प्राग्जिताःस्मः

किं वो युद्धैरिति बलिगिरा तेऽथ पातालमापुः ॥ ८ ॥

Thereupon, the *Daityas* waged the battle with the *Devas*

without the permission of their master and were defeated. Bali then said to them, "This embodiment of time (*Kāla*) 'Viṣṇu' stands opposed to us. Because of him, we were defeated also in the past. Therefore, there will be no gain to you in the battle." Thus, directed by Bali, they all retreated to the *Pātāloka*.

पाशैर्बद्धं पतगपतिना दैत्यमुच्चैरवादी-

स्तार्त्तीयिकं दिश मम पदं किं न विश्वेश्वरोऽसि।

पादं मूर्ध्नि प्रणय भगवन्नित्यकम्पं वदन्तं

प्रहादस्तं स्वयमुपगतो मानयन्नस्तवीत्वाम् ॥ ९ ॥

Garuḍa, the king of birds tied up Bali with ropes. Thou said loudly to Bali, "Are you not the master of all the worlds? Give me (space) to place the third step. Why don't you give the space?" Without the least tremor, Bali said, "*Bhagavan!* Place the third step on my head." Prahlāda appeared by the side of Bali and sang Thy praise giving honour.

दपौच्छित्त्यैविहितमखिलं दैत्य सिद्धोऽसि पुण्यै-

लोकस्तेऽस्तु त्रिदिवविजयी वासवत्वं च पश्चात्।

मत्सायुज्यं भज च पुनरित्यन्वगृह्णा बलिं तं

विप्रैः संतानितमखवरः पाहि वातालयेश ॥ १० ॥

"O King of *Asuras!* In order to curb your pride I have done all this. You are blessed by your good deeds. You will rule over *Sutala*, which excels even heaven. Afterwards, you will become Indra and later on you will attain union with Me." Thou got completed that great sacrifice by the priests. O Lord of *Guruvāyupura!* Kindly protect me.

□□□

Canto—32

Description of the Incarnation as Fish

पुरा ह्यग्रीवमहासुरेण षष्ठान्तरान्तोद्यदकाण्डकल्पे।

निद्रोन्मुखब्रह्मामुखादधृतेषु वेदेष्वधित्सः किल मत्स्वरूपम् ॥ १ ॥

In ancient times, during the periodical deluge that followed the rule of the sixth Manu, Cākṣuṣa, when Brahmā was feeling sleepy, the *Vedas* were stolen from his mouth by the powerful *Asura* Hayagrīva. Then to restore the *Vedas*, Thou desired to assume the form of a Fish.

सत्यव्रतस्य द्रमिलाधिभर्तुर्नदीजले तर्पयतस्तदानीम् ।

कराञ्जलौ संज्वलिताकृतिस्त्वमदृश्यथाः कश्चन बालमीनः ॥ २ ॥

That very time, the royal sage Satyavrata, king of Dravida, was performing rites with water in the river Kṛtamālā. Thou appeared as a tiny fish of lustrous form in the water held in his joined palms.

क्षिप्तं जले त्वां चकितं विलोक्य

निन्येऽम्बुपात्रेण मुनिः स्वगेहम् ।

स्वल्पैरहोभिः कलशीं च कूपं

वार्षीं सरश्चानशिषे विभो त्वम् ॥ ३ ॥

The royal sage Satyavrata let Thee down in the water but seeing you a bit perturbed, he brought Thee home in his water-pot. O All-pervading one! Within a few days Thou outgrew the pot, a well, a pond and a lake.

योगप्रभावाद्भवदाज्ञयैव नीतस्ततस्त्वं मुनिना पयोधिम् ।

पृष्टोऽमुना कल्पदिदृक्षुमेनं सप्ताहमास्वेति वदन्नयासीः ॥ ४ ॥

Afterwards, the royal sage with Thy consent put Thee into the sea by his Yogic power. On Thy asking, the king expressed a desire to witness the *Pralaya*-ocean. Thou asked him, "To wait for seven days" and disappeared.

प्राप्ते त्वदुक्तेऽहनि वारिधारापरिप्लुते भूमितले मुनीन्द्रः ।

सप्तर्षिभिः सार्द्धमपारवारिण्युदघूर्णमानः शरणं ययौ त्वाम् ॥ ५ ॥

By the day appointed by Thee, the earth got inundated with *Pralaya* waters. The great sage and the Saptarṣis, finding themselves in *Pralaya* waters, took refuge in Thee.

धरां त्वदादेशकरीमवासां नौरूपिणीमारुरुहुस्तदा ते ।
तत्कम्पकम्पेषु च तेषु भूयस्त्वमम्बुधेराविरभूर्महीयान् ॥ ६ ॥

Thereupon, the earth, ever obedient to Thee, appeared in the shape of a boat, prompted by Thee, they boarded that boat. They all got afraid as the boat was rolling heavily, then Thou, the powerful Lord, appeared from those waters.

झषाकृतिं योजनलक्षदीर्घा दधानमुच्चैस्तरतेजसं त्वाम् ।
निरीक्ष्य तुष्टा मुनयस्त्वदुक्त्या त्वत्तुङ्गशृङ्गे तरणिं बबन्धुः ॥ ७ ॥

At that time Thou had assumed the form of a fish, about a lakh of *Yojanas* in length and were highly lustrous. The sages were delighted to see Thee and by Thy command they tied the boat to Thy high antenna.

आकृष्टनौको मुनिमण्डलाय प्रदर्शयन् विश्वजगद्विभागान् ।
संस्तूयमानो नृवरेण तेन ज्ञानं परं चोपदिशन्नचारीः ॥ ८ ॥

Thou pulled that boat. At that time the royal sage, Satyavrata was singing Thy eulogy. Afterwards, Thou roamed about showing all the regions of the world and imparting the knowledge of the *Ātman* to the king.

कल्पावधौ सप्त मुनीन् पुरोवत् प्रस्थाप्य सत्यव्रतभूमिपं तम् ।
वैवस्वताख्यं मनुमादधानः क्रोधाद्द्वयग्रीवमभिद्रुतोऽभूः ॥ ९ ॥

At the end of the *Pralaya*, Thou installed the seven sages in their places and bestowed the king Satyavrata with the status of Manu Vaivasvata, and being furious, pursued Hayagrīva.

स्वतुङ्गशृङ्गक्षतवक्षसं तं निपात्य दैत्यं निगमान् गृहीत्वा ।
विरिञ्चये प्रीतहृदे ददानः प्रभञ्जनागारपते प्रपायाः ॥ १० ॥

Piercing the chest of the *Asura* Hayagrīva with Thy high antenna, Thou killed him and retrieving the *Vedas*, restored them to a delighted Brahmā. O Lord of Guruvāyupura! Please protect me.

Canto—33

The Story of Ambarīṣa

वैवस्वताख्यमनुपुत्रनभागजात-

नाभागनामकनरेन्द्रसुतोऽम्बरीषः

सप्तार्णवावृतमहीदधितोऽपि रेमे

त्वत्सङ्गिषु त्वयि च मग्नमनाः सदैव ॥ १ ॥

Nabhaga was the son of Manu Vaivasvata. King Ambarīṣa was the son of Nābhāga, who although being a universal Monarch of the whole world surrounded by the seven seas, always remained devoted to Thee and Thy devotees.

त्वत्प्रीतये सकलमेव वितन्वतोऽस्य

भक्त्यैव देव न चिरादभृथाः प्रसादम् ।

येनास्य याचनमृतेऽप्यभिरक्षणार्थं

चक्रं भवान् प्रविततार सहस्रधारम् ॥ २ ॥

O Deva! As he performed all his Vedic and secular actions in complete dedication to Thee. Thou showered grace on him on account of his devotion to Thee, very soon. Therefore, though unsought, Thou commissioned Thy thousand-pointed discus *Sudarśana* to protect him.

स द्वादशीव्रतमथो भवदर्शनार्थं

वर्षं दधौ मधुवने यमुनोपकण्ठे ।

पत्न्या समं सुमनसा महतीं वितन्वन्

पूजां द्विजेषु विसृजन् पशुषष्टिकोटिम् ॥ ३ ॥

He along with his wife observed the fast of *Ekādaśī* in adoration of Thee for one year. Then going to Madhuvana, on the banks of Yamunā, along with his devout wife, he engaged himself in Thy great worship. At that time he gifted sixty crores of cows to *Brāhmaṇas*.

तत्राथ पारणदिने भवदर्शनान्ते

दुर्वाससास्य मुनिना भवनं प्रपेदे ।

भोक्तुं वृतश्च स नृपेण परार्तिशीलो

मन्दं जगाम यमुनां नियमान् विधास्यन् ॥ ४ ॥

On the day when Thy worship was about to be concluded with the breaking of the fast, the sage Durvāsā arrived at the king's palace. The king invited him for food. The sage Durvāsā, who is by nature aggressive to others, went leisurely to the bank of Yamunā to perform the midday rites.

राज्ञाऽथ

पारणमुहूर्तसमाप्तिखेदाद्

वरैव

पारणमकारि

भवत्परेण ।

प्राप्तो मुनिस्तदथ दिव्यदृशा विजानन्

क्षिप्यन्क्रुधोद्धृतजटो विततान कृत्याम् ॥ ५ ॥

The time for breaking the fast was just to expire. Being anxious, the king Ambarīṣa dedicated to Thy worship, completed the ritual of fast-breaking by taking a sip of water. Sage Durvāsā returned and through his divine insight, he knew that the king had broken his fast. He was furious with rage and upraiding the king, he plucked off one of his matted locks and created out of it a female ogre (Kṛtyā).

कृत्यां च तामसिधरां भुवनं दहन्ती-

मग्रेऽभिवीक्ष्य

नृपतिर्न

पदाच्चकम्पे ।

त्वद्भक्तबाधमभिवीक्ष्य सुदर्शनं ते

कृत्यानलं

शलभयन्

मुनिमन्वधावीत् ॥ ६ ॥

The female ogre (Kṛtyā) was emitting fire and scorching all the three worlds, with sword in hand rushed at the king. Seeing her coming to him, the king however did not budge an inch from his place. Noticing Thy devotee in danger, Thy discus *Sudarśana*, burning up fierce ogre (Kṛtyā) like a flame consuming a moth, went after the sage Durvāsā.

धावन्नशेषभुवनेषु भिया स पश्यन्

विश्वत्र

चक्रमपि

ते गतवान्

विरिञ्चम् ।

कः कालचक्रमतिलङ्घयतीत्यपास्तः

शर्वं ययौ स च भवन्तमवन्दतैव ॥ ७ ॥

The sage began darting across world after world with the discus chasing him, he went to Brahmā for protection but Brahmā sent him away with a remark that nothing could be done against this wheel of time. Thus, disappointed, he sought the shelter of Śaṅkara but he paid only salutations to Thee.

भूयो भवन्निलयमेत्य मुनिं नमन्तं

प्रोचे भवानहमृषे ननु भक्तदासः ।

ज्ञानं तपश्च विनयान्वितमेव मान्यं

याह्याम्बरीषपदमेव भजेति भूमन् ॥ ८ ॥

O Lord! Reaching *Vaikuṅṭha* the sage Durvāsā lay at Thy feet. Seeing him lying prostrate at Thy feet, Thou said, "I am the servant of My devotees. Knowledge and austerity can evoke respect only when combined with humility. Seek shelter therefore, at the feet of Ambarīṣa himself."

तावत्समेत्य मुनिना स गृहीतपादो

राजापसृत्य भवदस्त्रमसावतौषीत् ।

चक्रे गते मुनिरदादखिलाशिषोऽस्मै

त्वद्भक्तिमागसि कृतेऽपि कृपां च शंसन् ॥ ९ ॥

Thereupon, the sage approached Ambarīṣa and clasped his feet. The king, drawing back his feet prayed Thy weapon *Sudarśana* to withdraw. On the discus returning, the sage praised Ambarīṣa for his devotion and the kindness. He accepted his guilt and blessed him with several blessings.

राजा प्रतीक्ष्य मुनिमेकसमामनाश्चान्

सम्भोज्य साधु तमृषिं विसृजन् प्रसन्नम् ।

भुक्त्वा स्वयं त्वयि ततोऽपि दृढं रतोऽभूत्

सायुज्यमाप च स मां पवनेश पायाः ॥ १० ॥

The king, remained without food for one year awaiting the sage's return. Now he fed the sage well and sent him in a

cheerful spirit, and only thereafter he took food himself. His devotion to Thee developed further more. Ultimately he attained redemption in the form of union with Thee. O Lord of Guruvāyupura of such greatness! Grant protection to me.



Canto—34

The Exploits of Śrī Rāma—I

गीर्वाणैरर्च्यमानो दशमुखनिधनं कोसलेष्वृष्यशृङ्गे
पुत्रीयामिष्टिमिष्ट्वा ददुषि दशरथक्षमाभृते पायसाग्रम् ।
तद्भुक्त्या तत्पुरन्धीष्वपि तिसृषु समं जातगर्भासु जातो
रामस्त्वं लक्ष्मणेन स्वयमथ भरतेनापि शत्रुघ्नानाम् ॥ १ ॥

The *Devas* supplicated Thee for the destruction of the ten-headed Rāvaṇa. Inspired by Thee, sage Ṛṣyaśṛṅga came to Kosala. He, performed the special sacrificial rite for the birth of progeny through king Daśaratha, blessed with the divine *Pāyasa* offered by Agni (fire). All the three chief queens, by taking the divine *Pāyasa*, simultaneously conceived. Of their wombs Thou in form of Rāma along with Lakṣmaṇa, Bharata and Śatrughna incarnated.

कोदण्डी कौशिकस्य क्रतुवरमवितुं लक्ष्मणेनानुयातो
यातोऽभूस्तातवाचा मुनिकथितमनुद्वन्द्वशान्ताध्वखेदः ।
नृणां त्राणाय बाणैर्मुनिवचनबलात्ताटकां पाटयित्वा
लब्ध्वास्मादस्त्रजालं मुनिवनमगमो देव सिद्धाश्रमाख्यम् ॥ २ ॥

O *Deva*! At the bidding of Thy father Thou went, bow in hand accompanied with Lakṣmaṇa, to guard the sacrifice of the sage Viśwāmītra at the forest hermitage named Siddhāśrama. On the way to be free from the exhaustion of travel received two *Mantras Balā* and *Atibalā* imparted by the sage. At the sage's request the demoness Tātakā was killed for the relief of men and Thou received the instructions in the use of several missiles.

मारीचं द्रावयित्वा मखशिरसि शरैरन्यरक्षांसि निघ्नन्
 कल्यां कुर्वन्नहल्यां पथि पदरजसा प्राप्य वैदेहगेहम् ।
 भिन्दानश्चान्द्रचूडं धनुरवनिसुतामिन्दिरामेव लब्ध्वा
 राज्यं प्रातिष्ठथास्त्वं त्रिभिरपि च समं भ्रातृवीरैः सदारैः ॥ ३ ॥

At the start of the sacrifice, Thou drove away *Mārīca* by arrows and killed the rest. Then enroute to the palace of Videha, Thou purified Ahalyā of her sins by the dust of Thy feet. Next Thou reached the capital of Videha. There breaking the bow of Śiva, won Sītā, the embodiment of Mahālakṣmī and daughter of the earth as Thy consort, and finally Thou started on Thy return journey to Ayodhyā with Thy three brave brothers and their newly wedded wives.

आरुन्धाने रुषान्धे भृगुकुलतिलके संक्रमय्य स्वतेजो
 याते यातोऽस्ययोध्यां सुखमिह निवसन् कान्तया कान्तमूर्ते ।
 शत्रुघ्नेनैकदाथो गतवति भरते मातुलस्याधिवासं
 तातारब्धोऽभिषेकस्तव किल विहतः केकयाधीशपुत्र्या ॥ ४ ॥

On the way Paraśurāma, furious with rage, confronted Thee but transmitting his Vaiṣṇava-effulgence in Thee, he departed. O Radiant Lord! Then Thou reached Ayodhyā and happily lived there with Thy beloved Sītā. Once while Bharata, along with Śatrughna had gone to the maternal uncle's dwelling, Thy father fixed Thy coronation but it was obstructed by Thy step-mother Kaikeyī.

तातोक्त्वा यातुकामो वनमनुजवधूसंयुतश्चापधारः
 पौरानारुध्य मार्गे गुहनिलयगतस्त्वं जटाचीरधारी ।
 नावा संतीर्य गङ्गामधिपदवि पुनस्तं भरद्वाजमारा-
 ब्रत्वा तद्वाक्यहेतोरतिसुखमवसश्चित्रकूटे गिरीन्द्रे ॥ ५ ॥

At Thy father's bidding, armed with bow, Thou started for forest accompanied by Thy consort Sītā and brother Lakṣmaṇa. After sending back the crowd of citizens, Thou arrived the abode of the Niṣāda-chief Guha. Donning the ascetic garb of bark cloth

and matted locks and crossing the Gaṅgā in a boat, Thou paid obeisance to sage Bharadwāja and on his advice Thou resided very happily on super-mountain Citrakūṭa.

श्रुत्वा पुत्रार्तिखिन्नं खलु भरतमुखात् स्वर्गयातं स्वतातं
तसो दत्त्वाम्बु तस्मै निदधिय भरते पादुकां मेदिनीं च ।
अत्रिं नत्वाथ गत्वा वनमतिविपुलं दण्डकं चण्डकायं
हत्वा दैत्यं विराधं सुगतिमकलयश्चारु भो शारभङ्गीम् ॥ ६ ॥

Hearing from Bharata about the demise of Thy father from the pangs of separation from Thee, Thou felt distressed. Performing the prescribed obsequies for the father, Thou bestowed on Bharata the kingdom of earth and your sandals. Bowing head to the sage Atri, Thou proceeded to the expansive forest of Daṇḍaka. There killing the huge monster Virāḍha, Thou gave salvation to the sage Śarabhaṅga

नत्वाऽगस्त्यं समस्ताशरनिकरसपत्राकृतिं तापसेभ्यः
प्रत्यश्रीषीः प्रियैषी तदनु च मुनिना वैष्णवे दिव्यचापे ।
ब्रह्मास्त्रे चापि दत्ते पथि पितृसुहृदं वीक्ष्य भूयो जटायुं
मोदाद् गोदातटान्ते परिरमसि पुरा पञ्चवट्यां वधूट्या ॥ ७ ॥

After paying obeisance to the sage Agastya Thou took a solemn vow before the ascetics to kill all the *Rākṣasa*. The sage Agastya bestowed the divine bow and *Brahmāstra* to Thee. Going further there Thou met Jaṭāyu, the friend of Thy father and finally settled happily at Pañcavaṭī on the bank of the Godāvārī with Thy consort.

प्राप्तायाः शूर्पणख्या मदनचलधृतेरथनैर्निस्सहात्मा
तां सौमित्रौ विसृज्य प्रबलतमरुषा तेन निर्लूननासाम् ।
दृष्ट्वैनां रुष्टचित्तं खरमभिपतितं दूषणं च त्रिमूर्द्धं
व्याहिंसीराशरानप्ययुतसमधिकांस्तत्क्षणादक्षतोष्वा ॥ ८ ॥

One day a demoness named Śūrpaṅkhā arrived overpowered by lust. On seeing Thee she lost her senses. She approached Thee but annoyed at her amorous advances, Thou directed her

to Lakṣmaṇa, who in great rage cut off her nose. Furious at the sight of her disfigurement, Khara, Dūṣaṇa and Triśirā attacked Thee but Thou instantly killed them along with more than ten thousand *Rākṣasas*. Yet Thy Zeal and valour was not affected at all.

सौदर्या प्रोक्तवार्ताविवशदशमुखादिष्टमारीचमाया-
सारङ्गं सारसाक्ष्या स्पृहितमनुगतः प्रावधीर्बाणघातम् ।
तन्मायाक्रन्दनिर्यापितभवदनुजां रावणस्तामहार्षी-
त्तेनार्तोऽपि त्वमन्तः किमपि मुदमथास्तद्वधोपायलाभात् ॥ ९ ॥

By the order of Rāvaṇa who was annoyed by the narration of his own sister's disfigurement, Mārīca, assuming the form of an illusive deer appeared before Sītā. Seeing that deer, crane-eyed Sītā expressed her desire to procure it. Thou pursued the deer and killed it with an arrow. While dying, it made false cry and loud imitation of Rāma's call. Hearing that, Thy brother Lakṣmaṇa was sent for Thy rescue by Sītā, who was abducted by Rāvaṇa. Smitten with grief by this separation of Sītā, Thou were also feeling satisfaction within as it provided an opportunity for the destruction of Rāvaṇa.

भूयस्तन्वीं विचिन्वन्नहत दशमुखस्त्वद्वधूं मद्वधेने-
त्युक्त्वा याते जटायौ दिवमथ सुहृदः प्रातनोः प्रेतकार्यम् ।
गृह्णानं तं कबन्धं जघनिथ शबरीं प्रेक्ष्य पम्पातटे त्वं
सम्प्राप्तो वातसूनुं भृशमुदितमनाः पाहि वातालयेश ॥ १० ॥

Thou moved about in search of tender-bodied Sītā. Thou met the dying Jaṭāyu. He informed Thee "killing me, Rāvaṇa had abducted Thy wife Sītā." Saying so Jaṭāyu expired. Thou performed Thy friend Jaṭāyu's obsequies. Next Thou killed monster Kabandha who had caught Thee. Thereafter, meeting Śabarī, Thou reached the bank of Pampā. There Thou met Hanumān, the son of the wind-god. Meeting him Thou felt much rejoiced. O Lord of Guruvāyupura, Deign to protect me.

Canto—35

The Exploits of Śrī Rāma—II

नीतः सुग्रीवमैत्रीं तदनु हनुमता दुन्दुभेः कायमुच्चैः
 क्षिप्त्वाङ्गुष्ठेन भूयो लुलुविथ युगपत्पत्रिणा सप्त सालान् ।
 हत्वा सुग्रीवघातोद्यतमतुलबलं बालिनं व्याजवृत्त्या
 वर्षावेलामनैषीर्विरहतरलितस्त्वं मतङ्गाश्रमान्ते ॥ १ ॥

Hanumān arranged his alliance with Sugrīva. Then with the toe of feet Thou flung away afar the dead body of Dundubhi and cut asunder seven Sāla-trees simultaneously with a single arrow. In a deceitful manner Thou killed the invincible Bālī, who was about to kill Sugrīva. Overwhelmed with the pangs of Separation, Thou spent the rainy season near the hermitage of sage Mataṅga.

सुग्रीवेणानुजोक्त्या सभयमभियता व्यूहितां वाहिनीं ता-
 मृक्षाणां वीक्ष्य दिक्षु द्रुतमथ दयितामार्गणायावनम्राम् ।
 संदेशं चाङ्गुलीयं पवनसुतकरे प्रादिशो मोदशाली
 मार्गं मार्गं ममार्गं कपिभिरपि तदा त्वत्प्रिया सप्रयासैः ॥ २ ॥

Frightened by Lakṣmaṇa's admonition, Sugrīva marshalled an army of bears and monkeys and appeared before Thee. The army was in readiness to search for Sītā in all quarters. Delighted seeing thus, Thou entrusted Hanumān a signet ring and a message for Sītā. The monkeys started on a painstaking search for Thy beloved in every direction.

त्वद्द्वार्ताकर्णनोद्यद्गरुदुरुजवसम्पातिसम्पातिवाक्य-
 प्रोत्तीर्णाणोर्धिरन्तर्नगरि जनकजां वीक्ष्य दत्त्वाङ्गुलीयम् ।
 प्रक्षुद्योद्यानमक्षक्षपणचणरणः सोढबन्धो दशास्यं
 दृष्ट्वा प्लुष्ट्वा च लङ्कां झटिति स हनुमान् मौलिरत्नं ददौ ते ॥ ३ ॥

Sampātī developed new wings on listening to Thy account. Sampātī who could fly very swiftly, gave whereabouts of Sītā to Hanumān who thereupon, crossed over the ocean.

Entering the city, seeing Jānakī, he gave her the signet ring. He devastated the Aśoka garden, killed Akṣakumāra, put up with the bondage of *Brahmāstra*, met Rāvaṇa, burning and destroying Laṅkā entirely, returned soon and presented to Thee the crest-jewel (of Sītā).

त्वं सुग्रीवाङ्गदादिप्रबलकपिचमूचक्रविक्रान्तभूमि-
चक्रोऽभिक्रम्य पारेजलधि निशिचरेन्द्रानुजाश्रीयमाणः ।
तत्प्रोक्तां शत्रुवार्तां रहसि निशमयन् प्रार्थनापार्थ्वरोप-
प्रस्ताग्नेयास्त्रतेजस्त्रसदुदधिगिरा लब्धवान् मध्यमार्गम् ॥ ४ ॥

Then, Thou reached the ocean-beach trampling the earth with a huge army of monkeys led by heroes like Sugrīva and Aṅgada. There Rāvaṇa's brother Vibhīṣaṇa took refuge in Thee. He disclosed all the secrets of the enemy to Thee in seclusion. As Thy prayer to the ocean to give a way across failed, Thou used, in anger, a fire missile. With the impact of missile, afraid of being dried, the ocean appeared before Thee. Then as instructed by it, Thou got a way to cross over the ocean.

कीशैराशान्तरोपाहृतगिरिनिकरैः सेतुमाधाप्य यातो
यातून्यामर्द्यं दंष्ट्रानखशिखरिशिलासालशस्त्रैः स्वसैन्यैः ।
व्याकुर्वन् सानुजस्त्वं समरभुवि परं विक्रमं शक्रजेत्रा
वेगान्नागास्त्रबद्धः पतगपतिगरुन्मारुतैर्मोचितोऽभूः ॥ ५ ॥

A bridge was built across the ocean with large stones constantly brought by the monkeys, Thou crossed over it and crushed the *Rākṣasas* in the battle with Thy army of monkeys, whose weapons were only teeth, claws, mountains, rocks and Sāla trees. While Thyself and Thy brother were displaying terrific prowess in the field of battle, once fighting with Meghanāda, the subduer of Indra, that *Rākṣasa* tied up Thee swiftly with a serpent missile. Then in that state Thou were released by Garuḍa fanning them (serpents) with his wings.

सौमित्रिस्त्वस्त्रशक्तिप्रहतिगलदसुर्वातजानीतशैल-
घ्राणात् प्राणानुपेतो व्यकृणुत कुसृतिश्लाघिनं मेघनादम् ।
मायाक्षोभेषु वैभीषणवचनहतस्तम्भनः कुम्भकर्णं
सम्प्राप्तं कम्पितोर्वीतलमखिलचमूभक्षिणं व्यक्षिणोस्त्वम् ॥ ६ ॥

Lakṣmaṇa, the son of Sumitrā got swooned struck by a powerful missile discharged by Meghanāda but was revived by the smell of a medicinal herb of the mountain brought by Hanumān. Lakṣmaṇa then killed Meghanāda in the battle. Next by Vibhīṣaṇa's counsel Thou freed the army stunned by the illusive tricks. Kumbhakarna, causing tremor—on earth and swallowing whole armies of monkeys, joined the battle. Thou killed him.

गृह्णन् जम्भारिसम्प्रेषितरथकवचौ रावणेनाभियुध्यन्
ब्रह्मास्त्रेणास्य भिन्दन् गलततिमबलामग्निशुद्धां प्रगृह्णन् ।
देवश्रेणीवरोज्जीवितसमरमृतैरक्षतैर्ऋक्षसङ्घै-
र्लङ्काभर्त्रा च साकं निजनगरमगाः सप्रियः पुष्पकेण ॥ ७ ॥

Indra, the enemy of Jambhāsura sent a chariot to Thee and a protective armour. Utilizing them, Thou fought with Rāvaṇa. In that battle Thou cut off the ten heads with the Brahmā-missile and received Sītā being purified through an ordeal by fire. The hosts of monkeys wounded or killed in battle were healed and revived by Indra with the showers of nectar on them. Then Thou returned to Ayodhyā along with Thy consort and Vibhīṣaṇa, now king of Laṅkā and the host of monkeys in the aerial vehicle known as the Puṣpaka.

प्रीतो दिव्याभिषेकैरयुतसमधिकान् वत्सरान् पर्यंसी-
मैथिल्यां पापवाचा शिव! शिव! किल तां गर्भिणीमभ्यहासीः ।
शत्रुघ्नेनार्दयित्वा लवणनिशिचरं प्रार्दयः शूद्रपाशं
तावद्दाल्मीकिगेहे कृतवसतिरुपासूत सीता सुतौ ते ॥ ८ ॥

Thou were divinely coronated in Ayodhyā. Thou happily

ruled over it for eleven thousand years. Reacting to the scandalous gossip about Sītā, Thou abandoned her even though she was pregnant. Śatrughna killed Lavaṇa Rākṣasa. Thou killed the Śūdra ascetic Śambūka. Sītā continued to live in the hermitage of Vālmīki. There she bore twin sons to Thee.

वाल्मीकेस्त्वत्सुतोद्गापितमधुरकृतेराज्ञया यज्ञवाटे
सीतां त्वव्यामुकामे क्षितिमविशदसौ त्वं च कालार्थितोऽभूः ।

हेतोः सौमित्रिघाती स्वयमथ सरयूमग्रनिशेषभृत्यैः

साकं नाकं प्रयातो निजपदमगमो देव वैकुण्ठमाद्यम् ॥ ९ ॥

Sītā came to the sacrificial hall where Thy sons were reciting the sweet composition of Vālmīki on Thy glorious deeds (known as *Rāmāyaṇa*). Thou wanted to accept her. There she disappeared into the bosom of mother earth. The deity of Time now requested to Thee to return to Thy abode of *Vaikuṅṭha*. Then abandoning Lakṣmaṇa making a cause, Thou went back to Thy eternal abode of *Vaikuṅṭha* by submerging Thyself with all Thy attendants in the waters of river Sarayū.

सोऽयं मर्त्यावितारस्तव खलु नियतं मर्त्यशिक्षार्थमेवं

विश्लेषार्तिर्निरागस्त्यजनमपि भवेत् कामधर्मातिसक्त्या ।

नो चेत्स्वात्मानुभूतेः क्व नु तव मनसो विक्रिया चक्रपाणे

स त्वं सत्त्वैकमूर्ते पवनपुरपते व्याधुनु व्याधितापान् ॥ १० ॥

O wielder of discus in hand! This human incarnation of Thine is for instructing mankind how too much attachment will lead to pangs of separation. To abide by the rules of righteousness one has to abandon even innocent ones. Otherwise how, could there be any mental modification in Thee who is Self-realised. O Lord of Guruvāyupura, the very embodiment of *Sattva*! Deign to remove my suffering from internal ailments.

Canto—36

The Episode of Paraśurāma

अत्रेः पुत्रतया पुरा त्वमनसूयायां हि दत्ताभिधो

जातः शिष्यनिबन्धतन्द्रितमनाः स्वस्थश्चरन् कान्तया ।

दृष्टो भक्ततमेन हैहयमहीपालेन तस्मै वरा-

नष्टैश्वर्यमुखान् प्रदाय ददिथ स्वेनैव चान्ते वधम् ॥ १ ॥

In ancient times Thou were born of Anasūyā as Atri's son, Dattātreyā. Thou did not wish to have any disciple as it could be an obstruction in devotion to God. Thou wandered about with Thy wife, fully immersed in bliss of *Ātman*. The Supreme devotee Kārtavīrya, the king of Haihayas met Thee and Thou blessed him with eight great boons and also a promise of death at Thy hands.

सत्यं कर्तुमथार्जुनस्य च वरं तच्छक्तिमात्रानतं

ब्रह्मद्वेषि तदाखिलं नृपकुलं हन्तुं च भूमेर्भरम् ।

संजातो जमदग््नितो भृगुकुले त्वं रेणुकायां हरे

रामो नाम तदात्मजेष्ववरजः पित्रोरथाः सम्पदम् ॥ २ ॥

The *Kṣatriyas* who were hostile to *Brāhmaṇas* and had become a burden on the earth, were a bit calm only by the might of Kārtavīrya. To destroy those *Kṣatriyas* and to fulfil the boon given to Kārtavīrya, Thou were born as Rāma in the line of Bhr̥gu as the youngest son of Jamadagni and his wife Reṇukā to the great joy of Thy parents.

लब्ध्वाप्रायगणश्चतुर्दशवया गन्धर्वराजे मना-

गासक्तां किल मातरं प्रति पितुः क्रोधाकुलस्याज्ञया ।

ताताज्ञातिगसोदैः सममिमां छित्त्वाथ शान्तात् पितु-

स्तेषां जीवनयोगमापिथ वरं माता च तेऽदाद्वरान् ॥ ३ ॥

Thou, had mastered all the *Vedas* by the age of fourteen. Once Thy mother Reṇukā evinced a slight interest in the Gandharva king Citraratha who was revelling in the river. Thus,

enraged, sage Jamadagni ordered his sons to strike off her head but Thy elder brothers flouted Thy father's order. Then Thou struck off her head along with those of Thy elder brothers. Afterwards, when Thy father was pacified, Thou got from him as boon the revival of those whom Thou had slaughtered. On her revival Thy mother also offered boon to Thee.

पित्रा मातृमुदे स्तवाहृतवियन्देनोर्निजादाश्रमात्

प्रस्थायाथ भृगोर्गिरा हिमगिरावाराध्य गौरीपतिम् ।

लब्ध्वा तत्परशुं तदुक्तदनुजच्छेदी महास्त्रादिकं

प्राप्तो मित्रमथाकृतव्रणमुनिं प्राप्यागमः स्वाश्रमम् ॥ ४ ॥

In order to please Reṇukā, Thy father Jamadagni brought by prayer the heavenly cow Kāmadhenu to his Āśrama. On the bidding of Bhṛgu, Thou went to the Himalayas and worshipped Śiva who bestowed on Thee his battle-axe and several other weapons with which, Thou killed *Asuras* indicated by him. Meeting Thy friend Akṛtavraṇa, Thou returned to Thy Āśrama.

आखेटोपगतोऽर्जुनः सुरगवीसम्प्राप्तसम्पद्गणै-

स्वत्पित्रा परिपूजितः पुरगतो दुर्मन्निवाचा पुनः ।

गां ब्रेतुं सचिवं न्ययुङ्क्त कुथिया तेनापि रुन्धन्मुनि-

प्राणक्षेपसरोषगोहतचमूचक्रेण वत्सो हतः ॥ ५ ॥

Once king Kārtavīryārjuna (Sahastrārjuna) came to Thy Āśrama while hunting near about. Thy father extended a cordial hospitality to the king with the numerous divine enjoyments obtained from the Surabhi cow. The king returned to his capital. On the advice of his evil minister, the king sent him to purchase that cow. That evil man wanted to take away the cow forcibly. Then Jamadagni resisted his attempts. Being enraged, the emissary of the king killed the sage. Angry on the sage being killed, cow Surabhi destroyed the entire Royal army. But the emissary stole away the young one of the cow with him.

शुक्रोजीविततातवाक्यचलितक्रोधोऽथ सख्या समं

बिभ्रद् ध्यातमहोदरोपनिहितं चापं कुठारं शरान् ।

आरूढः सहवाहयन्तुकरथं माहिष्मतीमाविशन्

वारिभर्वत्समदाशुषि क्षितिपतौ सम्प्रास्तुथाः सङ्गरम् ॥ ६ ॥

Thy father (Jamadagni) was revived by Śukra. Being informed by Thy father about his murder, Thou became furious in rage. Thou invoked Mahodara, an emissary of Śiva, in meditation. He presented to Thee battle-axe, arrow, a chariot with horse and driver. Wielding those weapons, along with Thy friend Akṣatvaṇa in a chariot reached Māhiṣmati (the capital). On failing to get the calf released through good words, Thou battled with the king.

पुत्राणामयुतेन सप्तदशभिश्चाक्षौहिणीभिर्महा-

सेनानीभिरनेकमित्रनिवहैर्व्याजृम्भितायोधनः ।

सद्यस्त्वत्कुठारबाणविदलन्निशेषसैन्योत्करो

भीतिप्रद्रुतनष्टशिष्टतनयस्त्वामापतद्द्वैहयः ॥ ७ ॥

Kārtavīrya (Sahastrārjuna) fought fiercely along with his ten thousand sons, his army of seventeen Akṣauhiṇī commanded by heroic commanders and numerous friends. But soon his whole army was shattered by Thee with arrows and battle-axe and the survived sons fled away in fright. Then the king attacked Thee.

लीलावारितनर्मदाजलवलल्लङ्केशगर्वापह-

श्रीमद्बाहुसहस्रमुक्तबहुशस्त्रास्त्रं निरुन्धन्नमुम् ।

चक्रे त्वय्यथ वैष्णवेऽपि विफले बुद्ध्वा हरिं त्वां मुदा

ध्यायन्तं छित्तसर्वदोषमवधीः सोऽगात् परं ते पदम् ॥ ८ ॥

Kārtavīrya attacked Thee with numerous weapons wielded with his splendid thousand hands with which, the waters of Narmadā river were once impounded as a sport on one side and released on the other side. Thou restrained him at that time as drowning Rāvaṇa's pride, was already crushed by him. He

attacked Thee with discus of Viṣṇu. That discus proved futile. Understanding Thou as Hari Himself, he immersed in bliss, meditated on Thee. Thus, he was rid of all his evils. By cutting off all his arms, Thou killed him and he attained Thy Supreme abode—*Vaikunṭha*.

भूयोऽमर्षितहैहयात्मजगणीस्ताते हते रेणुका-

माघानां हृदयं निरीक्ष्य बहुशो घोरां प्रतिज्ञां वहन् ।

ध्यानानीतरथायुधस्त्वमकृथा विप्रद्रुहः क्षत्रियान्

दिवचक्रेषु कुठारयन् विशिखयन् निःक्षत्रियां येदिवीप ॥ १ ॥

The surviving sons of Kārtavīrya could not tolerate the death of their father. Being angry, in Thy absence they killed Thy father, Jamadagni. Seeing Thy mother wailing and beating her chest, Thou took a terrible vow. With a divine chariot and weapons obtained through meditation, Thou exterminated all Kṣatriyas hostile to Brāhmaṇas, searching them in all quarters with Thy battle-axe and arrows.

तातोऽजीवनकृन्नृपालककुलं त्रिस्सप्तकृत्यां जघन

संतर्प्याथ समन्तपञ्चकपहारत्नहृदये चिद्वन् ।

यज्ञे क्षमामपि काश्यपादिषुदिशन् शाल्वेन युद्धन् पुनः

कृष्णोऽमुं निहनिष्यतीति शपितो बुद्धात् कुन्तरेभंक्षन् ॥ १० ॥

Reviving Thy father, destroying the tribe of Kṣatriyas twenty-one times and offering libations to ancestors with the blood of slain Kṣatriyas in the vast lake of Samantapañcaka, Thou gave away all the conquered lands as gift to Kaśyapa and other sages. Afterwards, when Thou started war with Śālva, Thou were restrained from it by the sages Sanaka and others on the ground that he was to be killed by Śrī Kṛṣṇa.

न्यस्यास्त्राणि महेन्द्रभूभृति तपस्तन्वन् पुनर्नोज्जितां

गोकर्णाद्यधि सागरेण धरणीं दुष्टार्थितस्तापसैः ।

ध्यातेध्यासधृतानलास्त्रचकितं सिन्धुं स्रुवक्षेपणा-

दुत्सार्योद्धृतकेरलो भृगुपते वातेश संरक्ष माम् ॥ ११ ॥

Afterwards, abandoning all weapons, Thou started practising austerity on the Mahendra mountain. Later, seeing the coastal land up to Gokarna lying submerged in the sea, the ascetics requested Thee for its reclamation. Weapons emerged on Thy meditation and Thou aimed with the fire-missile at the ocean. Ocean was frightened. Thou reclaimed from the sea the region known as Kerala after marking the extent of the required land by the throw of a sacrificial ladle. O Lord of Guruvāyupura, kindly protect me everyway.

□□□

Canto—37

Prelude to Kṛṣṇa-Incarnation

सान्द्रानन्दतनो हरे ननु पुरा दैवासुरे सङ्गरे
 त्वत्कृत्ता अपि कर्मशेषवशतो ये ते न यातां गतिम् ।
 तेषां भूतलजन्मनां दितिभुवां भारेण दूरार्दिता
 भूमिः प्राप विरिञ्चमाश्रितपदं देवैः पुरैवागतैः ॥ १ ॥

O embodiment of Bliss! In ancient times in the conflict of *Devas* and *Asuras*, Thou killed *Asuras* but some of them had not attained salvation; they were born on earth by virtue of their subsisting *Karmas*. Mother earth being oppressed by the burden of those *Asuras*, once approached Brahmā. The *Devas* had already gathered before Brahmā in advance. The earth entreated as follows—

हा हा दुर्जनभूरिभारमथितां पाथोनिधौ पातुका-
 मेतां पालय हन्त मे विवशतां सम्पृच्छ देवानिमान् ।
 इत्यादिप्रचुरप्रलापविवशामालोक्य धाता महीं
 देवानां वदनानि वीक्ष्य परितो दृष्ट्यै भवन्तं हरे ॥ २ ॥

“Alas! Save me from sinking down to the depths of causal waters under the weight of evil-minded persons! Pity it is! These *Devas* if asked, will tell you about my miserable

condition. O Hari! Seeing the earth thus wailing, Brahmā looking at the faces of *Devas* in all the four quarters, got absorbed in Thy meditation.

ऊचे चाम्बुजभूरमूनीयि सुराः सत्यं धरित्र्या वचो

नन्वस्या भवतां च रक्षणविधौ दक्षो हि लक्ष्मीपतिः ।

सर्वे शर्वपुरस्सरा वयमितो गत्वा पयोवारिधिं

नत्वा तं स्तुमहे जवादिति ययुः साकं तवाकेतनम् ॥ ३ ॥

The Lotus-born said, O *Devas*! The words of the deity earth are true. Certainly Lord Mahāviṣṇu is the only competent divinity to protect her as well as you. Let all of us with Śiva ahead, go to the Milk-ocean. Saluting Him we should praise Him. So saying, Brahmā, with all the others went towards Thy abode, the Milk-ocean without delay.

ते मुग्धानिलशालि दुग्धजलधेस्तीरं गताः सङ्गता

यावत्त्वत्पदचिन्तनैकमनसस्तावत्स पाथोजभूः ।

त्वद्वाचं हृदये निशम्य सकलानानन्दयञ्चूचिवा-

नाख्यातः परमात्मना स्वयमहं वाक्यं तदाकर्ण्यताम् ॥ ४ ॥

All of them together went to the shore of the Milk-ocean where a pleasant and fragrant breeze was blowing. There, while all were absorbed in meditation on Thee, Brahmā heard Thy voice within and declared to the joy of all—"Devas! God Himself has communicated a message to me, hear you all as I declare."

जाने दीनदशामहं दिविषदां भूमेश्च भीमैर्नृपै-

स्तत्क्षेपाय भवामि यादवकुले सोऽहं समग्रात्मना ।

देवा वृष्णिकुले भवन्तु कलया देवाङ्गनाश्चावनौ

मत्सेवार्थमिति त्वदीयवचनं पाथोजभूरूचिवान् ॥ ५ ॥

"I am aware how the high-handed kings have brought the *Devas* and the deity earth to a miserable plight. To destroy these evil ones, I shall embody Myself with all my majesties in the

clan of *Yadus*. Let the *Devas* and their womenfolk be born on earth among the *Vṛṣṇis* for my service” Thus, *Brahmā* communicated Thy message.

श्रुत्वा कर्णरसायनं तव वचः सर्वेषु निर्वापित-

स्वान्तेष्वीश गतेषु तावककृपापीयूषतृसात्मसु ।

विख्याते मथुरापुरे किल भवत्सानिध्यपुण्योत्तरे

धन्यां देवकनन्दनामुदवहद्राजा स शूरात्मजः ॥ ६ ॥

All felt delighted hearing Thy words just like nectar to ears. Being satisfied with Thy mercy all went away to their places. Afterwards, the king *Vasudeva*, son of *Sūrasena*, was married with *Devakī*, virtuous daughter of *Devaka* at the famous town *Mathurā*, which attained excellence by Thy presence.

उद्धाहावसितौ तदीयसहजः कंसोऽथ सम्मानय-

त्रेतौ सूततया गतः पथि रथे व्योमोत्थया त्वद्गिरा ।

अस्यास्त्वामतिदुष्टमष्टमसुतो हन्तेति हन्तेरितः

संत्रासात् स तु हन्तुमन्तिकगतां तन्वीं कृपाणीमधात् ॥ ७ ॥

At the end of marriage rites, *Kaṁsa*, the brother of *Devakī*, in order to honour the couple, himself drove them in a chariot. Alas! At that time on the way Thy celestial voice from the sky declared “Her eighth son will kill you, the most devil one.” Hearing this, *Kaṁsa* got frightened and drew his sword to kill the feeble bodied *Devakī* seated nearby.

गृहानश्चिकुरेषु तां खलमतिः शौरिश्चिरं सान्वनै-

र्नो मुञ्चन् पुनरात्मजार्पणगिरा प्रीतोऽथ यातो गृहान् ।

आद्यं त्वत्सहजं तथार्पितमपि स्नेहेन नाहन्नसौ

दृष्टानामपि देव पुष्टकरुणा दृष्टा हि धीरकदा ॥ ८ ॥

The wicked *Kaṁsa* held *Devakī* by the hair. He did not release her in spite of all conciliatory words of *Vasudeva* for long. But when *Vasudeva* made a promise to hand over to him all the sons born of her, he was quietened and went home. In

accordance with his prior promise Vasudeva handed over Thy first brother to him. But out of affection he did not kill the child. O Lord! Sometimes even the wicked people are found compassionate.

तावत्त्वन्मनसैव नारदमुनिः प्रोचे स भोजेश्वरं

यूयं नन्वसुराः सुराश्च यदवो जानासि किं न प्रभो ।

मायावी स हरिर्भवद्वधकृते भावी सुरप्रार्थना-

दित्याकर्ण्य यदूनदूधुनदसौ शौरेश्च सूनूनहन् ॥ १ ॥

Prompted by Thee, sage Nārada went to Kaṁsa, the king of Bhojas and said, "O great king! Don't you know that you are all *Asuras* while the *Yadus* are *Devas*. Hari, the master of divine potency *Māyā*, invoked by the *Devas*, is going to be born in *Yadu* race for killing the *Asuras*." Hearing this Kaṁsa banished *Yadus* from their territory and killed the children of Vasudeva.

प्राप्ते सप्तमगर्भतामहिपतौ त्वत्प्रेरणान्मायया

नीते माधव रोहिणीं त्वमपि भोः सच्चित्सुखैकात्मकः ।

देवक्या जठरं विवेशिथ विभो संस्तूयमानः सुरैः

स त्वं कृष्ण विधूय रोगपटलीं भक्तिं परां देहि मे ॥ १० ॥

Mādhava! When Devakī became pregnant for the seventh time, the foetus was the embodiment of *Ādiśeṣa*. By Thy prompting, it was removed from her womb to that of Rohiṇī by *Māyā*. O All-pervading one! Thou, who are *Sat-Cit-Ānanda*, entered the womb of Devakī, while the *Devas* were praising Thee. O Kṛṣṇa! O Glorious one! Thou deign to cure me of my illness and bestow on me Supreme devotion.

□□□

Canto—38

Kṛṣṇa's going to Gokula

आनन्दरूप

भगवन्नयि

तेऽवतारे

प्राप्ते

प्रदीप्तभवदङ्गनिरीयमाणैः ।

कान्तिव्रजैरिव घनाघनमण्डलैर्घा-
मावृण्वती विरुरुचे किल वर्षवेला ॥ १ ॥

O Embodiment of Bliss! When Thy descent was at hand, the rainy season made its glorious appearance covering the sky with heavy clouds whose dark glory looked like an emanation from the bluish radiance of Thy divine form.

आशासु शीतलतरासु पयोदतोयै-
राशासितासिविवशेषु च सज्जनेषु ।
नैशाकरोदयविधौ निशि मध्यमायां
क्लेशापहस्त्रजगतां त्वमिहाविरासीः ॥ २ ॥

When all the quarters had been cooled by the rains, when the mind of all good men were steeped in bliss in the expectation of fulfilment of their cherished longing, when at the dead of night like the moon, Thou, the reliever of the sufferings of three worlds appeared on earth.

बाल्यस्पृशापि वपुषा दधुषा विभूती-
रुद्यत्किरीटकटककाङ्गदहारभासा ।
शङ्खारिवारिजगदापरिभासितेन
मेघासितेन परिलेसिथ सूतिगेहे ॥ ३ ॥

Thou shined in the lying-in room in the form of a child, endowed with all the majesties of the Supreme Lord, with a shining diadem, bracelets, amulets and necklace; with conch, discus, lotus, and mace in Thy four hands with a swarthy hue-like that of a rain-cloud.

वक्षःस्थलीसुखनिनीनविलासिलक्ष्मी-
मन्दाक्षलक्षितकटाक्षविमोक्षभेदैः ।
तन्मन्दिरस्य खलकंसकृतामलक्ष्मी-
मुन्मार्जयन्निव विरेजिथ वासुदेव ॥ ४ ॥

O Vāsudeva! Thou shined there, as playful Lakṣmī, who is ever-abiding on Thy chest in all her glory, cast her glances of varied graces all around, as if to disperse the wretchedness

that reigned in the prison-house of the wicked Kaṁsa.

शौरिस्तु धीरमुनिमण्डलचेतसोऽपि
दूरस्थितं वपुरुदीक्ष्य निजेक्षणाभ्याम् ।

आनन्दबाष्पपुलकोद्गमगद्गदार्द्र-

स्तुष्टाव दृष्टिमकरन्दरसं भवन्तम् ॥ ५ ॥

When Vasudeva saw, with his very physical eyes Thy form, which was beyond the comprehension of wise sages, he felt overwhelmed and with brimming eyes, thrilled with joy and choking voice, began to praise Thee who appeared to be like nectar for the bee of his eyes.

देव प्रसीद परपुरुष तापवल्ली-
निर्लूनदात्र समनेत्र कलाविलासिन् ।

खेदानपाकुरु कृपागुरुभिः कटाक्षै-
रित्यादि तेन मुदितेन चिरं नुतोऽभूः ॥ ६ ॥

O Supreme Being! Thy playful glances form a veritable knife that cuts asunder the creeper of human woes. O Lord! Be propitious, and eradicate my woes by Thy glances brimming with mercy! Thus, did he praise Thee with joy for a long time.

मात्रा च नेत्रसलिलास्तुतगात्रवल्या
स्तोत्रैरभिष्टुतगुणः करुणालयस्त्वम् ।

प्राचीनजन्मयुगलं प्रतिबोध्य ताभ्यां
मातुर्गिरा दधित्य मानुषबालवेषम् ॥ ७ ॥

Devakī, whose feeble and weak body was drenched in tears flowing from the eyes, was praising Thy attributes by hymns. Then Thou admonished her by recounting that Thou were their issue in two previous births also. Thou assumed thereafter the form of a child at Thy mother's request.

त्वत्प्रेरितस्तदनु नन्दतनूजया ते
व्यत्यासमारचयितुं स हि शूरसूनुः ।

त्वां हस्तयोरधित चित्तविधार्यमार्यै-
रम्भोरुहस्थकलहंसकिशोररम्यम्

At Thy prompting, Vasudeva, with a view to exchanging Thee with Nanda's daughter, took Thee into his hands, whom sages hold in their hearts in meditation. At that time Thy were shining uniquely like the fledgling of a swan seated on a lotus flower.

जाता तदा पशुपसन्ननि योगनिद्रा
निद्राविमुद्रितमथाकृत पौरलोकम् ।
त्वत्प्रेरणात् किमिव चित्रमचेतनैर्यद्
द्वारैः स्वयं व्यघटि संघटितैः सुगाढम् ॥ ९ ॥

(While starting for Gokula) Bhagavatī Yoganidrā took birth in the house of Nandagopa. At Thy prompting, she induced stillness of deep sleep into all inhabitants of the town, even the inert entities like doors which were fastened very firmly, opened by themselves. What a wonder it is?

शेषेण भूरिफणवारितवारिणाथ
स्वैरं प्रदर्शितपथो मणिदीपितेन ।
त्वां धारयन् स खलु धन्यतमः प्रतस्थे
सोऽयं त्वमीश मम नाशय रोगवेगान् ॥ १० ॥

Vasudeva, the most fortunate of men started with Thee on his head, while the serpent *Ādiśeṣa* was protecting him from rain with his numerous hoods bearing gems that were illumining the path with their brilliance. Thou, O Lord of such prowess! Efface my blemishes.

□□□

Canto—39

Bringing of Yogamāyā by Vasudeva

भवन्तमयमुद्ग्रहन् यदुकुलोद्ग्रहो निस्सरन्
ददर्श गगनोच्चलज्जलभरां कलिन्दात्मजाम् ।
अहो सलिलसंचयः स पुनरैन्द्रजालोदितो
जलौघ इव तत्क्षणात् प्रपदमेयतामाययौ ॥ १ ॥

Vasudeva, the leader of the *Yadu* clan was proceeding with Thee uplifted. He saw before him Kālindī whose waters seemed to touch the sky. But strange it is that the water came only up to his ankles, as it were all an illusory flood caused by magic.

प्रसुप्तपशुपालिकां निभृतमारुदह्वालिका-
 मपावृतकवाटिकां पशुपवाटिकामाविशन् ।
 भवन्तमयमर्षयन् प्रसवतल्पके तत्पदाद्
 वहन् कपटकन्यकां स्वपुरमागतो वेगतः ॥ २ ॥

Entering the Nandgopa's house, whose doors were all open and whose female inhabitants were fast asleep, a young girl was gently weeping, Vasudeva placed Thee on the labour cot and took therefrom the illusive female infant (*Yoganidrā*) and quickly returned to his city.

ततस्त्वदनुजारवक्षपितनिद्रवेगद्रव-
 द्भटोत्करनिवेदितप्रसववार्तयैवार्तिमान् ।
 विमुक्तचिकुरोत्करस्त्वरितमापतन् भोजरा-
 डतुष्ट इव दृष्टवान् भगिनिकाकरे कन्यकाम् ॥ ३ ॥

Awakened by the cries of Thy sister, the guards hastened to inform Kāṁsa of the child-birth, whereupon struck with fear, he rushed to the spot with dishevelled hair and was confused to find a girl in his sister's hands.

ध्रुवं कपटशालिनो मधुहरस्य माया भवे-
 दसाविति किशोरिकां भगिनिकाकरालिङ्गिताम् ।
 द्विपो नलिनिकान्तरादिव मृणालिकामाक्षिप-
 न्नयं त्वदनुजामजामुपलपट्टके पिष्टवान् ॥ ४ ॥

Reflecting that "Certainly the adopting of the form of a female child is a trick of deceitful Madhusūdana," Kāṁsa pulled out that (female) infant from the lap of Devakī, as an elephant pulls out a tender lotus stalk from a pond, and dashed Thy sister on a rocky slab.

ततो भवदुपासको झटिति मृत्युपाशादिव
 प्रमुच्य तरसैव सा समधिरूढरूपान्तरा ।
 अधस्तलमजग्मुषी विकसदष्टबाहुस्फुर-
 न्महायुधमहो गता किल विहायसा दिद्युते ॥ ५ ॥

Releasing herself at once from the hands of Kaṁsa, just as Thy devotee does from the noose of death, she transfigured herself in another form. She did not go to the *Lokas* below but manifested herself in the sky with a bright dazzle. She was wielding in her eight hands huge shining weapons.

नृशंसतर कंस ते किमुं मया विनिष्पिष्टया
 बभूव भवदन्तकः क्वचन चिन्त्यतां ते हितम् ।
 इति त्वदनुजा विभो खलमुदीर्य तं जग्मुषी
 मरुद्गणपणायिता भुवि च मन्दिराण्येयुषी ॥ ६ ॥

At that time Yogamāyā addressed Kaṁsa "O cruel-hearted Kaṁsa! Of what avail is it to you to dash me on the stone? O Fool! Your killer is already born elsewhere. Think of your welfare." O All-pervading one! Addressing thus to the villain Kaṁsa, Thy sister departed to her abode amidst the praise of the *Devas* and settled herself in temples on earth for worship by devotees.

प्रगे पुनरगात्मजावचनमीरिता भूभुजा
 प्रलम्बबकपूतनाप्रमुखदानवा मानिनः ।
 भवन्निधनकाम्यया जगति बभ्रमुर्निर्भयाः
 कुमारकविमारकाः किमिव दुष्करं निष्कृपैः ॥ ७ ॥

In the morning Kaṁsa conveyed the words of Mahāmāyā, the daughter of the mountains, to his haughty demonical allies like Pralamba, Baka, Pūtanā and others. They fearlessly began to stalk the land killing infants wholesale for the purpose of killing Thee. Indeed no cruelty is too much for the merciless.

ततः पशुपमन्दिरे त्वयि मुकुन्द नन्दप्रिया-
 प्रसूतिशयनेशये रुदति किञ्चिदञ्जल्पदे ।

विबुध्य वनिताजनैस्तनयसम्भवे घोषिते

मुदा किमु वदाम्यहो सकलमाकुलं गोकुलम् ॥ ८ ॥

O Mukunda! On this side in the house of Nandagopa, Thou, springing up Thy tender feet, raised infant cries, lying on the labour-bed of beloved Nanda's wife. All the womenfolk were roused from sleep and they spread the news of the birth of a boy. How to describe that state. The whole of Gokula was overwhelmed with joy.

अहो खलु यशोदया नवकलायचेतोहरं

भवन्तमलमन्तिके प्रथममापिबन्त्या दृशा।

पुनः स्तनभरं निजं सपदि पाययन्त्या मुदा

मनोहरतनुस्पृशा जगति पुण्यवन्तो जिताः ॥ ९ ॥

O Wonder! All the meritorious persons were surpassed by Yaśodā, as she first imbibed with her eyes Thy form lying by her side like a fresh bud of Kalāya flower, next being exhilarated, she suckled her breast to Thee and afterwards, caressed Thy lovely limbs.

भवत्कुशलकाम्यया स खलु नन्दगोपस्तदा

प्रमोदभरसंकुलो द्विजकुलाय किन्नाददात्।

तथैव पशुपालकाः किमु न मङ्गलं तेनिरे

जगत्रितयमङ्गल त्वमिह पाहि मामामयात् ॥ १० ॥

At that time the overjoyed Nanda gave limitless gifts to *Brāhmaṇas* for Thy welfare. The *Gopas* also performed numerous auspicious rites for Thy sake. O harbinger of the three world's welfare! Protect me from all ailments.

□□□

Canto—40

Salvation of Pūtana

तदनु नन्दममन्दशुभास्पदं नृपपुरीं करदानकृते गतम्।

समवलोक्य जगाद भवत्पिता विदितकंससहायजनोद्यमः ॥ १ ॥

Shortly after the highly blessed Nanda went to Mathurā, the capital city of Kāṁsa, the king, to pay his tribute, Thy father, Vasudeva who had come to know of the activities of Kāṁsa's allies, met him and told him as follows—

अथिसखे तव बालकजन्म मां सुखयतेऽद्य निजात्मजजन्मवत् ।

इति भवत्पितृतां व्रजनायके समधिरोष्य शशंस तमादरात् ॥ २ ॥

“O Friend! The birth of a son to you delights me as if a son were born to myself.” Thus, he gracefully praised the chief of herdsmen attributing to him Thy parentage.

इह च सन्त्यनिमित्तशतानि ते कटकसीम्नि ततो लघु गम्यताम् ।

इति च तद्वचसा व्रजनायको भवदपायभिया द्रुतमाययौ ॥ ३ ॥

“Many omens foreboding evil are being observed in Vraja region now. So hasten back to Gokula,” warned in this manner by Vasudeva, Nanda returned quickly apprehending danger to Thee.

अवसरे खलु तत्र च काचन व्रजपदे मधुराकृतिरङ्गना ।

तरलषट्पदलालितकुन्तला कपटपोतक ते निकटं गता ॥ ४ ॥

At that very time, a very charming woman with honey bees hovering over her well-decorated locks, entered Gokula and approached Thee, who had assumed the form of a child by Thy prowess *Māyā*.

सपदि सा हृतबालकचेतना निशिचरान्वयजा किल पूतना ।

व्रजवधूष्विह केयमिति क्षणं विमृशतीषु भवन्तमुपाददे ॥ ५ ॥

That woman was a demoness *Pūtanā*, given to infanticide; who quickly, lifted up Thee even as the women of Gokula were pondering over who she might be.

ललितभावविलासहृतात्मभिर्युवतिभिः प्रतिरोद्धुमपारिता ।

स्तनमसौ भवनान्तनिषेदुषी प्रददुषी भवते कपटात्मने ॥ ६ ॥

The young women who were captivated by her show of charming manners and lovely movements, failed to check her advances. She took her place in the house and drew Thee,

the illusive infant, to her breasts.

समधिरुह्य तदङ्गमशङ्कितस्त्वमथ बालकलोपनरोषितः ।

महदिवाम्रफलं कुचमण्डलं प्रतिचुचूषिथ दुर्विषदूषितम् ॥ ७ ॥

Thou, who were angry at the slaughter of infants, lay in her lap unhesitatingly, and began to suck her breasts repeatedly which were smeared with deadly poison, as if it were a huge mango fruit.

असुभिरेव समं धयति त्वयि स्तनमसौ स्तनितोपमनिस्वना ।

निरपतद्भयदायि निजं वपुः प्रतिगता प्रविसार्य भुजावुभौ ॥ ८ ॥

Thou were drawing out her vital life-energy while sucking her breasts. She howled like a peal of thunder and fell down with arms outstretched in her hideous and monstrous form.

भयदघोषणभीषणविग्रहश्रवणदर्शनमोहितवल्लवे ।

व्रजपदे तदुरःस्थलखेलनान्यनुभवन्तमगृह्यत गोपिकाः ॥ ९ ॥

All the *Gopas* stood stunned on hearing the terrific howl and seeing her frightful form but Thou were sporting on her breasts. Some *Gopikas* picked up Thee.

भुवनमङ्गल नामभिरेव ते युवतिभिर्बहुधा कृतरक्षणः ।

त्वमयि वातनिकेतननाथ मामगदयन् कुरु तावकसेवकम् ॥ १० ॥

O Auspicious Being for the whole world! Then the young *Gopikas* protected Thy limbs in various rituals by repeating Thy names. O Lord of Guruvāyupura! Please cure my ailments and make me Thy devotee.



Canto—41

Cremation of Pūtanā and Bliss of Gopikās

व्रजेश्वरः शौरिवचो निशम्य समाव्रजन्नध्वनि भीतचेताः ।

निष्पिष्टनिशेषतरुं निरीक्ष्य कञ्चित्पदार्थं शरणं गतस्त्वाम् ॥ १ ॥

Nanda, being warned by Vasudeva, was hurrying back to Gokula. Seeing a wondrous entity, which had pulverized all the

trees with the heavy weight of its body on the way, he became afraid and took shelter in Thee.

निशम्य गोपीवचनादुदन्तं सर्वेऽपि गोपा भयविस्मयान्धाः ।

त्वत्पातितं घोरपिशाचदेहं देह्विदूरेऽथ कुठारकृत्तम् ॥ २ ॥

Knowing from the womenfolk the whole account of Pūtanā, the cowherds suddenly shut their eyes with fear and wonder. They then, cremated at a distance, cutting into pieces, the body of the terrible monster, felled by Thee.

त्वत्पीतपूतस्तनच्छरीरात् समुच्चलन्नुच्चतरो हि धूमः ।

शङ्कामधादागरवः किमेष किं चान्दनो गौगुलवोऽथवेति ॥ ३ ॥

Out of the burning of body of the demoness, which had been purified by Thy sucking of her breast, there rose up in the sky, volumes of smoke so fragrant that people began to doubt whether it was fragrance of sandalwood or some other incense like *Agara* etc., that was burning.

मदङ्गसङ्गस्य फलं न दूरे क्षणेन तावद्भवतामपि स्यात् ।

इत्युल्लपन्वल्लवतल्लजेभ्यस्त्वं पूतनामातनुथाः सुगन्धिम् ॥ ४ ॥

“The fruits of Thy contact were not in future (in another birth) but would come instantly, rather in a moment.” It seems that by making the Pūtanā’s body fragrant, Thou were declaring the above fact to *Gopas* (cowherds).

चित्रं पिशाच्या न हतः कुमारश्चित्रं पुरैवाकथि शौरिणेदम् ।

इति प्रशंसन् किल गोपलोको भवन्मुखालोकरसे न्यमाङ्क्षीत् ॥ ५ ॥

“It is a wonder that the demoness could not kill the child. It was more wondrous that this apprehension was foretold by Vasudeva.” With such words of praise for Vasudeva, the *Gopas* stood immersed in the joy of looking at Thy face.

दिने दिनेऽथ प्रतिवृद्धलक्ष्मीरक्षीणमाङ्गल्यशतो व्रजोऽयम् ।

भवन्निवासादयि वासुदेव प्रमोदसान्द्रः परितो विरेजे ॥ ६ ॥

O Vāsudeva! On account of Thy presence there, this

settlement of Nanda was growing prosperous day by day. Hundreds of auspicious activities were taking place without any obstruction or problem and was full of solidified Bliss. Gokula became excellent in every way.

गृहेषु ते कोमलरूपहासमिथःकथासंकलिताः कमन्यः ।

वृत्तेषु कृत्येषु भवन्निरीक्षासमागताः प्रत्यहमत्यनन्दन् ॥ ७ ॥

The young women of Vraja at home remained obsessed in conversing about the beauty of Thy form and Thy smile; and the moment their household chores were over, they came daily to view Thee and looking at Thee, they were filled with great bliss.

अहो कुमारो मयि दत्तदृष्टिः स्मितं कृतं मां प्रति वत्सकेन ।

एद्गोहि मामित्युपसार्य पाणिं त्वयीश किं किं न कृतं वधूभिः ॥ ८ ॥

“Ah! The Baby looks at me with unwinking eyes. His soft smile is directed to me with outstretching hand. Come to me, O Darling,” Chattering thus, *Gopikās* were resorting to several movements, to take Thee in their lap, to embrace, to kiss and to fondle.

भवद्वपुःस्पर्शनकौतुकेन करात्करं गोपवधूजेनेन ।

नीतस्त्वमाताग्रसरोजमालाव्यालम्बिलोलम्बतुलामलासीः ॥ ९ ॥

In eagerness to touch Thy body and fondle Thee, they passed Thee from hand to hand. Thou looked like a honey beetle moving from one flower to another in a garland of red lotus flowers.

निपाययन्ती स्तनमङ्गं त्वां विलोकयन्ती वदनं हसन्ती ।

दशां यशोदा कतमां न भेजे स तादृशः पाहि हरे गदान्माम् ॥ १० ॥

What states of affectionate love, did Yaśodā not attain as she took Thee in her lap and suckled Thee her breast and smiled looking at Thy face. “All the states of divine love such as stuffication, sweat, horripilation were manifesting in her limbs.” O Hari! Of such affection towards Thy devotees, save me from all ailments.



Canto—42

Deliverance of Śakatāsura

कदापि जन्मर्क्षदिने तव प्रभो निमन्त्रितज्ञातिवधूमहीसुरा ।

महानसस्त्वां सविधे निधाय सा महानसादौ ववृते व्रजेश्वरी ॥ १ ॥

O Lord! Once on Thy birthday, the queen of Nanda, Yaśodā, had invited relatives, ladies and *Brāhmaṇas* for the birthday feast. Laying Thee in a sleepy mood she became busy in the kitchen.

ततो भवत्त्राणनियुक्तबालकप्रभीतिसंक्रन्दनसंकुलारवैः ।

विमिश्रमश्रावि भवत्समीपतः परिस्फुटहारुचटच्चटारवः ॥ २ ॥

Sometime later were heard the loud and frightened cries of the boys deputed for Thy protection, mingled with the crackling sound of wood smashed to smithereens.

ततस्तदाकर्णनसम्भ्रमश्रमप्रकम्पिवक्षोजभरा व्रजाङ्गनाः ।

भवन्तमन्तर्ददृशुः समन्ततो विनिष्यतहारुणदारुमध्यगम् ॥ ३ ॥

Frightened by the sounds, the women of Vraja came running with their breasts heaving out of excitement and exertion and saw Thee lying in the midst of heavy woods falling from all sides.

शिशोरहो किं किमभूदिति द्रुतं प्रथाव्य नन्दः पशुपाश्च भूसुराः ।

भवन्तमालोक्य यशोदया धृतं समाश्चसन्नश्रुजलार्द्रलोचनाः ॥ ४ ॥

'Alas! What has happened to the Baby! What has happened to Him' crying thus, Nanda, the *Gopas* and the *Brāhmaṇas* rushed to the spot and finding Thee in Yaśodā's arms, felt relieved. At that time their eyes were moistened with tears.

कस्को नु कौतस्कुत एष विस्मयो

विशङ्कटं यच्छकटं विपाटितम् ।

न कारणं किञ्चिदिहेति ते स्थिताः

स्वनासिकादत्तकरास्त्वदीक्षकाः

॥ ५ ॥

What wonder is this! Who has done this wondrous incident who is he? Wherefrom has he come? Who has shattered this huge cart to pieces? When they could not find the cause of it, exclaiming thus, they looked at Thee in astonishment, with their fingers on their noses.

कुमारकस्यास्य पयोधरार्थिनः प्ररोदने लोलपदाम्बुजाहतम् ।

मया मया दृष्टमनो विपर्यगादितीश ते पालकबालका जगुः ॥ ६ ॥

O Lord! The boys who were deputed for Thy protection told, "This Baby hungry for milk began to cry, kicking up his legs and while so doing, this cart was overturned. We saw it, yes, we saw it."

भिया तदा किञ्चिदजानतामिदं कुमारकाणामतिदुर्घटं वचः ।

भवत्प्रभावाविदुरैरितीरितं मनागिवाशङ्क्यत दृष्टपूतनैः ॥ ७ ॥

People who were not aware of Thy prowess, remarked "These boys are ignorant. They are saying this out of fear. Their words are quite inconsistent." But *Gopas*, Nanda and others who had seen the event of Pūtanā thought it was just possible.

प्रवालताम्रं किमिदं पदं क्षतं सरोजरम्यौ नु करौ विराजितौ ।

इति प्रसर्पत्करुणातरङ्गितास्त्वदङ्गमापस्यशुरङ्गनाजनाः ॥ ८ ॥

"Have these legs of red colour like coral been bruised? Have this lotus like arms been fractured?" With such enquiries, being swayed in the waves of extensive kindness, the *Gopikās*, approaching Thee, began to cajole Thy body gently.

अये सुतं देहि जगत्पतेः कृपातरङ्गपातात्परिपातमद्य मे ।

इति स्म संगृह्य पिता त्वदङ्गकं मुहुर्मुहुः श्लिष्यति जातकण्टकः ॥ ९ ॥

"Verily, the Lord's grace, alone saved my darling; hand him over to me." So saying, Nanda, Thy father, took Thee up in his lap. His body was horripilated and he embraced Thee again and again.

अनोनिलीनः किल हन्तुमागतः सुरारिवं भवता विहिंसितः ।

रजोऽपि नो दृष्टममुष्य तत्कथं स शुद्धसत्त्वे त्वयि लीनवान् ध्रुवम् ॥ १० ॥

Śakataśura hidden in the cart certainly came to kill Thee but was destroyed by Thee. What is the reason that a particle of the dust of his body is not seen anywhere there? It appears positively that his being with his body got dissolved in Thee who are the embodiment of pure *Sattva*.

प्रपूजितैस्तत्र ततो द्विजातिभिर्विशेषतो लम्बितमङ्गलाशिषः ।

व्रजं निजैर्बाल्यरसैर्विमोहयन्मरुत्पुराधीश रुजां जहीहि मे ॥ ११ ॥

Nanda honoured duly the *Brāhmaṇas* and they bestowed auspicious blessings specially for the removal of all calamities upon Thee. Thus, Thou delighted the inhabitants of Vraja by Thy sweet childlike plays. O Lord of Guruvāyupura! Relieve me of all ailments.

□□□

Canto—43

Destruction of Tṛṇāvarta

त्वामेकदा गुरुमरुत्पुरनाथ चोढुं

गाढाधिरूढगरिमाणमपारयन्ती ।

माता निधाय शयने किमिदं बतेति

ध्यायन्त्यचेष्टत

गृहेषु

निविष्टशङ्का ॥ १ ॥

O Lord of Guruvāyupura! Once Thy mother found Thee too weighty to hold, and therefore, laid Thee in a cradle; then with some suspicion in her mind about this strange phenomenon, she engaged herself in household chores.

तावद्विदूरमुपकर्णितघोरघोष-

व्याजृम्भिपांसुपटलीपरिपूरिताशः ।

वात्यावपुः स किल दैत्यवरस्तृणाव-

ताख्यो

जहार

जनमानसहारिणं

त्वाम् ॥ २ ॥

A demon, named Tṛṇāvarta disguised as a whirlwind, making a terrific sound to be heard from a distance and covering the ten quarters with gusts of dust stole away Thee who steal

away the hearts of Thy devotees.

उद्दामपांसुतिमिराहतदृष्टिपाते

द्रष्टुं किमप्यकुशले पशुपाललोके ।

हा बालकस्य किमिति त्वदुपान्तमासा

माता भवन्तमविलोक्य भृशं रुरोद ॥ ३ ॥

While all the inhabitants of Gokula were caught in blinding darkness caused by clouds of dust and could see nothing around, "Where is my darling?" Thinking thus, mother Yaśodā rushed towards Thee, but not finding there, began to weep and wail loudly.

तावत्स दानववरोऽपि च दीनमूर्त्ति-

र्भावत्कभारपरिधारणलूनवेगः ।

सङ्कोचमाप तदनु क्षतपांसुघोषे

घोषे व्यतायत भवज्जननीनिनादः ॥ ४ ॥

By that time the demon chief had been weakened and gradually immobilized by Thy tremendous weight and the dust and noise in the cowherd settlement had subsided. Then the wailing of Thy mother was heard far and wide.

रोदोपकर्णनवशादुपगम्य गेहं

क्रन्दत्सु नन्दमुखगोपकुलेषु दीनः ।

त्वां दानवस्त्वखिलमुक्तिकरं मुमुक्षु-

स्त्वय्यप्रमुञ्चति पपात वियत्प्रदेशात् ॥ ५ ॥

Hearing the wailings of Yaśodā, Nanda and other *Gopas*, rushing into the house started wailing. Here, the demon attempted to release Thee, who grant deliverance to all, but Thou did not release his neck. Then he being helpless fell down on the earth from the sky.

रोदाकुलास्तदनु गोपगणा बहिष्ठ-

पाषाणपृष्ठभुवि देहमतिस्थविष्ठम् ।

प्रैक्षन्त हन्त निपतन्तममुष्य वक्ष-

स्यक्षीणमेव च भवन्तमलं हसन्तम् ॥ ६ ॥

Gopas who were quite agitated by weeping and wailing, now saw a huge body falling on a rock outside the cowherd settlement and on his chest they saw Thee shrieking joyously, smiling and lying unhurt.

ग्रावप्रपातपरिपिष्टगरिष्ठदेह-

भ्रष्टासुदुष्टदनुजोपरि

धृष्टहासम् ।

आघानमम्बुजकरेण

भवन्तमेत्य

गोपा

दधुर्गिरिवरादिव

नीलरत्नम् ॥ ७ ॥

The *Gopas* picked Thee up as an emerald from a mountain, smiling and thrashing the chest of the wicked demon's huge carcass, which was completely smashed by its impact on the rock.

एकैकमाशु परिगृह्य निकामनन्दं

नन्दादिगोपपरिरब्धविचुम्बिताङ्गम्

।

आदातुकामपरिशङ्कितगोपनारी-

हस्ताम्बुजप्रपतितं

प्रणुमो

भवन्तम् ॥ ८ ॥

I bow down to Thee who is supremely blissful and whom Nanda and other *Gopas* kissed soon in different parts of the body and who readily sprang into the lotus like arms of each and every *Gopī* with the feeling that she is eager to take Thee in her lap.

भूयोऽपि किं नु कृणुमः प्रणतार्तिहारी

गोविन्द एव परिपालयतात् सुतं नः ।

इत्यादि

मातरपितृप्रमुखैस्तदानीं

सम्प्रार्थितस्त्वदवनाय

विभो

त्वमेव ॥ ९ ॥

“What steps of protection can we take? May Govind who removes the sorrows of all who surrender to Him, protect our child on this occasion of misfortune. O All-pervading one! Thy parents and others thus, prayed to Thee alone for Thy own protection.

वातात्मकं

दनुजमेवमधि

प्रधुन्वन्

वातोद्भवान् मम गदान् किमु नो धुनोषि ।

किं वा करोमि पुनरप्यनिलालयेऽश
निश्लेषरोगशमनं मुहुरर्थये त्वाम् ॥ १० ॥

Thou destroyed the demon who came as wind, why do Thou not destroy my illness born of wind? I pray to Thee again and again for the eradication of all my ailments. Except this, what more can I do?



Canto—44

Kṛṣṇa's Naming Ceremony

गूढं वसुदेवगिरा कर्तुं ते निष्क्रियस्य संस्कारान्।
हृद्गतहोरातत्त्वो गर्गमुनिस्त्वद्गूढं विभो गतवान् ॥ १ ॥

O All-pervading one! At the request of Vasudeva sage Garga, well-versed in astrology, arrived at Thy house in order to perform in camera Thy naming ceremony etc., who is beyond all activities.

नन्दोऽथ नन्दितात्मा वृन्दिष्ठं मानयन्नमुं यमिनाम्।
मन्दस्मितार्द्रमूचे त्वत्संस्कारान् विधातुमुत्सुकधीः ॥ २ ॥

Seeing him, Nanda was very happy. He honoured with due respect the ascetic sage Garga who was adorable like a *Deva*. He requested him eagerly with a soft smiling face and in a very gentle tone to perform Thy naming rites etc.

यदुवंशाचार्यत्वात् सुनिभृतमिदमार्य कार्यमिति कथयन्।
गर्गो निर्गतपुलकश्चक्रे तव साग्रजस्य नामानि ॥ ३ ॥

The sage replied, "O Noble Being! I am the priest of the *Yadu* clan. Therefore, these ceremonies should be performed in much secrecy (so that suspicion may not be aroused in the mind of Karna that this child is the son of Vasudeva). So saying, Garga thrilled with Thy touch, started giving names to Thee and Thy brother.

कथमस्य नाम कुर्वे सहस्रनाम्नो ह्यनन्तनाम्नो वा।

इति नूनं गर्गमुनिश्चक्रे तव नाम नाम रहसि विभो ॥ ४ ॥

“How can I give a name to one who has a thousand, nay, countless names.” Plunged in thinking thus, O All-pervading one! He performed Thy naming ceremony in secrecy.

कृषिधातुणकाराभ्यां सत्तानन्दात्मतां किलाभिलपत्।

जगदघकर्षित्वं वाऽकथयदृषिः कृष्णनाम ते व्यतनोत् ॥ ५ ॥

Garga gave Thee the name of Kṛṣṇa, meaning absolute existence and absolute bliss from the roots of word ‘Kṛṣh’ and the suffix ‘N’ signifying one who uproots the sins of the world.

अन्यांश्च नामभेदान् व्याकुर्वन्नग्रजे च रामादीन्।

अतिमानुषानुभावं न्यगदत्त्वामप्रकाशयन् पित्रे ॥ ६ ॥

Expounding the meanings of Thy other names, he called Thy elder brother by the name Rāma. Next, not revealing that Thou are Viṣṇu, he told to Nanda that Thou are a superhuman.

स्निह्यति यस्तव पुत्रे मुह्यति स न मायिकैः पुनः शोकैः।

ब्रुह्यति यः स तु नश्येदित्यवदत्ते महत्त्वमृषिवर्यः ॥ ७ ॥

Whoever loves your child, will be a devotee of Kṛṣṇa and he will not be overcome by the sorrows caused by *Māyā* in the form of cycle of births and deaths and whoever will be inimical to your son, will perish. Thus, the great sage described Thy greatness.

जेष्यति बहुतरदैत्यान् नेष्यति निजबन्धुलोकममलपदम्।

श्रोष्यति सुविमलकीर्तीरस्येति भवद्विभूतिमृषिरूचे ॥ ८ ॥

“He will win over many *Asuras* and will give salvation to His brethren and relatives and He will hear His untainted fame. Thus, sage described Thy lordliness.

अमुनैव सर्वदुर्गं तरितास्थ कृतास्थमत्र तिष्ठध्वम्।

हरिरेवेत्यनभिलपन्नित्यादि त्वामवर्णयत् स मुनिः ॥ ९ ॥

“With the help of this son, you will overcome all difficulties.

Have firm faith in Him.” Thus, not explicitly stating that Thou are Viṣṇu, the sage however described Thy heroic deeds of incarnation as Kṛṣṇa.

गर्गेऽथ निर्गतेऽस्मिन् नन्दितनन्दादिनन्द्यमानस्त्वम् ।

मद्गदमुद्गतकरुणो निर्गमय श्रीमरुत्पुराधीश ॥ १० ॥

Sage Garga departed. Thereafter Joyous Nanda looked after Thee very fondly. O Lord of Guruvāyupura, eradicate all my ailments.



Canto—45

Childhood Pranks of Kṛṣṇa

अथि सबल मुरारे पाणिजानुप्रचारैः

किमपि भवनभागान् भूषयन्तौ भवन्तौ ।

चलितचरणकङ्कौ मञ्जुमञ्जीरशिञ्जा-

श्रवणकुतुकभाजौ चेरतुश्चारुवेगात् ॥ १ ॥

O Murāri! Thou with Thy brother Rāma soon began to charmingly move about in the house on all fours. With shaking of Thy Lotus-feet there was sweet tinkling sound of anklets. Hearing that in amazement, Thy movements became brisk.

मृदु मृदु विहसन्तावुन्मिषदन्तवन्तौ

वदनपतितकेशौ दृश्यपादाब्जदेशौ ।

भुजगलितकरान्तव्यालगत्कङ्कणाङ्कौ

मतिमहरतमुच्चैः पश्यतां विश्वनृणाम् ॥ २ ॥

In between Thy soft smile revealed the newly cut teeth. While moving speedily Thy locks of hair scattered all over Thy face, while moving on knees, Thy soles of Lotus-feet were clearly visible. Thou were looking quite splendid with Thy bangles slipping from the arms to Thy wrists. Thou along with Thy brother captivated the minds of all onlookers.

अनुसरति जनौघे कौतुकव्याकुलाक्षे
 किमपि कृतनिनादं व्याहसन्तौ द्रवन्तौ ।
 वलितवदनपद्मं पृष्ठतो दत्तदृष्टौ
 किमिव न विदधाथे कौतुकं वासुदेव ॥ ३ ॥

O Vāsudeva! When some people with their excited looks approached from behind, Thou with Thy brother, first screaming in a novel way and then smiling, moved swiftly away. Again with slanting Lotus-face Thou looked back. Thus, Thou both were engaged in many frolicsome plays.

द्रुतगतिषु पतन्तावुत्थितौ लिप्तपङ्क्तौ
 दिवि मुनिभिरपङ्क्तैः सस्मितं वन्द्यमानौ ।
 द्रुतमथ जननीभ्यां सानुकम्पं गृहीतौ
 मुहुरपि परिरब्धौ द्राग्युवां चुम्बितौ च ॥ ४ ॥

Moving very fast, both of you would now and then fall in the mud of Vraja and would get up stained with mud, while heavenly sages, free of mud of sin, worshipped smilingly looking at Thee both. Next, both mothers moved by kindness, took both up in their laps, embraced and kissed again and again.

स्रुतकुचभरमङ्ग्ले धारयन्ती भवन्तं
 तरलमति यशोदा स्तन्यदा धन्यधन्या ।
 कपटपशुप मध्ये मुग्धहासाङ्कुरं ते
 दशनमुकुलहृद्यं वीक्ष्य चक्रं जहर्ष ॥ ५ ॥

Merciful mother Yaśodā who suckled Thee her breast-milk, was streaming forth. Wherefrom taking Thee up in her lap she felt blessed. O Thou in the assumed form of a cowherd child! While sucking breasts sometimes Thou smiled and Yaśodā filled with joy looked at Thy charming face showing jasmine like row of teeth.

तदनु चरणचारी दारकैः साकमारा-
 त्रिलयततिषु खेलन् बालचापल्यशाली ।

भवनशुकविडालान् वत्सकांश्चानुधावन्
 कथमपि कृतहासैर्गोपकैर्वारितोऽभूः ॥ ६ ॥

Next, Thou began to walk about. Thou accompanied by other boys were seen playing with childish restlessness in the neighbouring houses, chasing domestic pets like parrots, peacocks, calves, while the *Gopas* smilingly restrained Thee with difficulty from such pranks.

हलधरसहितस्त्वं यत्र यत्रोपयातो
 विवशपतितनेत्रास्तत्र तत्रैव गोप्यः ।
 विगलितगृहकृत्या विस्मृतापत्यभृत्या
 मुरहर मुहुरत्यन्ताकुला नित्यमासन् ॥ ७ ॥

O enemy of Mura! Wherever Thou went with Rāma, the *Gopīs* gazed at Thee as if spellbound, neglecting their house-chores and in total forgetfulness of their own children and servants. Thus, they daily remained engaged in witnessing Thy childish pranks.

प्रतिनवनवनीतं गोपिकादत्तमिच्छन्
 कल्पदमुपगायन् कोमलं क्वापि नृत्यन् ।
 सदययुवतिलोकैरर्पितं सर्पिरश्रन्
 क्वचन नवविपक्वं दुग्धमप्यापिबस्त्वम् ॥ ८ ॥

“Give me fresh butter” with this desire, Thou would sing sweetly and somewhere Thou danced in rhythm before *Gopīs*. Then tender-hearted *Gopīs* would offer Thee butter. Thus, somewhere you would consume fresh butter or somewhere freshly boiled milk.

मम खलु बलिगेहे याचनं जातमास्ता-
 मिह पुनरबलानामग्रतो नैव कुर्वे ।
 इति विहितमतिः किं देव संत्यज्य याच्छां
 दधिघृतमहरस्त्वं चारुणा चोरणेन ॥ ९ ॥

“Previously I begged at the house of Bali. Let begging

remain there. Now from these womenfolk at least I shall not beg." Was it such resolve, that Thou O Lord! Gave up asking for curd and butter and took it stealing through delightful tricks?

तव दधिघृतमोषे घोषयोषाजनाना-

मभजत हृदि रोषो नावकाशं न शोकः ।

हृदयमपि मुषित्वा हर्षसिन्धौ न्यधास्त्वं

स मम शमय रोगान् वातगेहाधिनाथ ॥ १० ॥

The *Gopīs* did not feel the least annoyance or sorrow at Thy stealing curd and butter, rather they felt very happy. For Thou simultaneously stole their hearts too and immersed them in ocean of joy. O Lord of Guruvāyupura efface my sufferings.

□□□

Canto—46

Vision of the Cosmic Form

अयि देव पुरा किल त्वयि स्वयमुत्तानशये स्तनन्धये ।

परिजृम्भगतो व्यपावृते वदने विश्वमचष्ट वल्लवी ॥ १ ॥

O Lord! Once while sucking Thy mother's breast, lying flat on her lap, Thou opened Thy mouth, yawning. In that mouth Yaśodā visioned the whole universe.

पुनरप्यथ बालकैः समं त्वयि लीलानिरते जगत्पते ।

फलसञ्चयवञ्चनकुधा तव मृद्धोजनमूचुरर्भकाः ॥ २ ॥

O Lord of the world! Sometime after, while at play with other boys, Thou stole away some fruits collected by them and being angry at this, they complained to Yaśodā that Thou had eaten mud.

अयि ते प्रलयावधौ विभो क्षितितोयादिसमस्तभक्षिणः ।

मृदुपाशनतो रुजा भवेदिति भीता जननी चुकोप सा ॥ ३ ॥

O All-pervading one! Thou are accustomed to consume even elements like earth, water and the rest at the time of Cosmic

dissolution. "Thou would fall ill by eating mud," frightened with this fear, mother Yaśodā got angry and enquired of Thee.

अयि दुर्विनयात्मक त्वया किमु मृत्स्ना बत वत्स भक्षिता ।

इति मातृगिरं चिरं विभो वितथां त्वं प्रतिजज्ञिषे हसन् ॥ ४ ॥

"O Naughty boy! Did you eat mud?" For long the mother rebuked Thee. O All-pervasive Lord! Thou denied the charge laughingly, "Mother I had not eaten the mud."

अयि ते सकलैर्विनिश्चिते विमतिश्चेद्बदनं विदार्यताम् ।

इति मातृविभर्त्सितो मुखं विकसत्पद्मनिभं व्यदारयः ॥ ५ ॥

Mother said, "My boy, if you deny this charge, which all the boys are confirming then open your mouth." Admonished by Thy mother, Thou opened mouth as a Lotus-flower unfolds its petals.

अपि मृल्लवदर्शनोत्सुकां जनीं तां बहु तर्पयन्निव ।

पृथिवीं निखिलां न केवलं भुवनान्यप्यखिलान्यदीदृशः ॥ ६ ॥

Thy mother was eager to see whether there was even a trace of mud in Thy mouth, To satisfy her in abundance, Thou revealed therein not only the whole of earth but all the spheres of the universe.

कुहचिद् वनमम्बुधिः क्वचित् क्वचिदभं कुहचिद् रसातलम् ।

मनुजा दनुजाः क्वचित्सुरा ददृशे किञ्च तदा त्वदानने ॥ ७ ॥

At that time Thy mother perceived in Thy mouth somewhere forests, somewhere ocean, somewhere sky, at some place *Rasātala*; at some place men, demons and the gods—all these and everything that exists. In other words she perceived the whole universe there.

कलशाम्बुधिशायिनं पुनः परवैकुण्ठपदाधिवासिनम् ।

स्वपुरश्च निजार्भकात्मकं कतिधा त्वां न ददर्श सा मुखे ॥ ८ ॥

She saw Thee also therein as sleeping on the bed of *Ādiśeṣa* in Milk-ocean. Next, as abiding in the Supreme abode *Vaikuṅṭha* and again as her child standing before her. Indeed

she had Thy vision in numerous forms.

विकसद्भुवने मुखोदरे ननु भूयोऽपि तथाविधाननः ।

अनया स्फुटमीक्षितो भवाननवस्थां जगतां बतातनोत् ॥ ९ ॥

When the whole of universe was seen in the cavity of Thy mouth, Thou revealed therein another face and mouth with all the worlds therein too, and still another within it and so endlessly. Thus, Thou revealed the infinitude of Thy creation.

धृततत्त्वधियं तदा क्षणं जननीं तां प्रणयेन मोहयन् ।

स्तनमम्ब दिशेत्युपासजन् भगवन्नद्भुतबाल पाहि माम् ॥ १० ॥

Yaśodā had just then a flash of enlightenment knowing that “Solidified Bliss and Consciousness *Brahma* is born of me as my son.” Infatuating her through the enchantment of Thy love, said, Thee “O mother, suckle me milk.” Saying so Thou became restless to seat on her lap. O Wondrous child! Deign to protect me.



Canto—47

Kṛṣṇa Bound to the Mortar

एकदा दधिविमाथकारिणीं मातरं समुपसेदिवान् भवान् ।

स्तन्यलोलुपतया निवारयन्नङ्गमेत्य पपिवान् पयोधरौ ॥ १ ॥

Once while the mother was churning curds, Thou approached her. In eagerness to be suckled, Thou obstructed her churning and got up on her lap and began sucking her breasts.

अर्धपीतकुचकुड्मले त्वयि स्निग्धहासमधुराननाम्बुजे ।

दुग्धमीश दहने परिस्त्रुतं धर्तुमाशु जननी जगाम ते ॥ २ ॥

At that time Thy face was looking very charming due to your soft smile. Thou had only half-sucked her breasts and were not sated. In the meanwhile the milk began to overflow on the

hearth. The mother went in haste to attend to the overflowing milk.

सामिपीतरसभङ्गसङ्गतक्रोधभारपरिभूतचेतसा ।

मन्थदण्डमुपगृह्य पाटितं हन्त देव दधिभाजनं त्वया ॥ ३ ॥

Deva! Enraged at this interruption in Thy feed in the middle, Thou broke the curd-pot with a stroke of the churning rod and departed therefrom.

उच्चलध्वनितमुच्चकैस्तदा संनिशम्य जननी समाद्भुता ।

त्वद्यशोविसरवद् ददर्श सा सद्य एव दधि विस्तृतं क्षितौ ॥ ४ ॥

Hearing the loud sound of the cracking pot, Thy mother came rushing in haste to the spot to see the curd spread all over the ground like Thy fame spread all over.

वेदमार्गपरिमार्गितं रुषा त्वामवीक्ष्य परिमार्गयन्त्यसौ ।

संददर्श सुकृतिन्युलूखले दीयमाननवनीतमोतवे ॥ ५ ॥

Not finding Thee, at the spot—whom sages seek through the paths laid down by the *Vedas*, the enraged Yaśodā searched Thee everywhere until the virtuous lady saw Thee sitting on a wooden mortar, giving butter to a cat.

त्वां प्रगृह्य बत भीतिभावनाभासुराननसरोजमाशु सा ।

रोषरूषितमुखी सखीपुरो बन्धनाय रशनामुपाददे ॥ ६ ॥

Yaśodā whose face seemed unkind and was quivering with anger, took up a rope in hand to bind Thee whose countenance looked strikingly beautiful on account of apprehension of fear. She wanted to bind Thee soon as her companions looked on.

बन्धुमिच्छति यमेव सज्जनस्तं भवन्तमपि बन्धुमिच्छती ।

सा नियुज्य रशनागुणान् बहून् द्व्यङ्गुलोनमखिलं किलैक्षत ॥ ७ ॥

A saintly man wants to bind Thee by surrender, to such Thee Yaśodā wants to bind by strings. She tried to bind Thee by many pieces of strings and also joined other pieces but she found always the rope by two inches short.

विस्मितोत्स्मितसखीजनेक्षितां स्विन्नसन्नवपुषं निरीक्ष्य ताम् ।

नित्यमुक्तवपुरष्यहो हरे बन्धमेव कृपयान्वमन्यथाः ॥ ८ ॥

As the companions of Thy mother were looking this sight with a smile of astonishment, Thou found her exhausted and perspiring. O Hari! Then out of pity allowed Thyself to be bound who are ever a free being.

स्थीयतां चिरमुलूखले खलेत्यागता भवनमेव सा यदा ।

प्रागुलूखलविलान्तरे तदा सर्पिरर्पितमदन्नवास्थिथाः ॥ ९ ॥

“O Naughty fellow! Remain thus, tied to the mortar for a while.” Saying so Thy mother after tying Thee went into the house, while Thou started eating the butter that had already been stored by Thee in the cavity of the mortar.

यद्यपाशसुगमो विभो भवान् संयतः किमु सपाशयानया ।

एवमादि दिविजैरभिष्टुतो वातनाथ परिपाहि मां गदात् ॥ १० ॥

O All-pervading one! If Thou are attainable only by those who are bereft of *Pāśa*, the binding cord of desire, how has *Yaśodā* been able to bind Thee with a *Pāśa* (rope)? Gods began to praise Thee by such hymns. O Lord of Guruvāyupura! Protect me from all ailments.



Canto—48

Release of Yamalārjuna

मुदा सुरौघैस्त्वमुदारसम्मदैरुदीर्य दामोदर इत्यभिष्टुतः ।

मृदूदरः स्वैरमुलूखले लगन्नदूरतो द्वौ ककुभावुदैक्षथाः ॥ १ ॥

As the gods, much satisfied and in exuberant joy hailed Thee as *Dāmodara* (one with a chord round the abdomen), they went to their abodes. Thou, whose tender belly was tied to the mortar, saw close by a pair of Arjuna trees.

कुबेरसूनुर्नलकूबराभिधः परो मणिग्रीव इति प्रथां गतः ।

महेशसेवाधिगतश्रियोन्मदौ चिरं किल त्वद्विमुखावखेलताम् ॥ २ ॥

Two sons of Kubera, one named as Nalakūbara and the other known as Maṇigrīva attained to great prosperity through the worship of Śiva. With pride of wealth turning them away from Thee, they indulged in sensuality for a long time.

सुरापगायां किल तौ मदोत्कटौ सुरापगायद्बहुयौवतावृतौ ।

विवाससौ केलिपरौ स नारदो भवत्पदैकप्रवणो निरैक्षत ॥ ३ ॥

Once they both intoxicated, were sporting in the river Gaṅgā. They were stark naked at that time and were surrounded by young damsels singing under the influence of liquor. In that state the sage Nārada who is dedicated to Thee, saw them.

भिया प्रियालोकमुपात्तवाससं पुरो निरीक्ष्यापि मदान्धचेतसौ ।

इमौ भवद्भक्त्युपशान्तिसिद्धये मुनिर्जगौ शान्तिमृते कुतः सुखम् ॥ ४ ॥

Seeing Nārada the women, out of fear of curse, put on their robes soon. But these two were arrogant being intoxicated, even seeing the sage present there, they did not wear their clothes. So the sage in order that they might have devotion to Thee and peace of mind, pronounced a curse on them. For, how can there be happiness without peace of mind?

युवामवासौ ककुभात्मतां चिरं हरिं निरीक्ष्याथ पदं स्वमाप्नुतम् ।

इतीरितौ तौ भवदीक्षणस्पृहां गतौ व्रजान्ते ककुभौ बभूवतुः ॥ ५ ॥

“Assume the forms of Kakubha trees for a long period and afterwards, being released by the vision of Kṛṣṇa, then go to your abodes.” Thus, cursed by the sage they became the Kakubha trees of Vraja in eagerness to have Thy vision.

अतन्द्रमिन्द्रद्रुयुगं तथाविधं समेयुषा मन्थरगामिना त्वया ।

तिरायितोलूखलरोधनिर्धुतौ चिराय जीणौ परिपातितौ तरू ॥ ६ ॥

Pulling the mortar slowly, Thou reached near the two Kakubha trees. The mortar got entangled crosswise in the midst of the two trees. Pulling the mortar forcibly Thou uprooted both old and decaying trees.

अभाजि शाखिद्वितयं यदा त्वया तदैव तद्गर्भतलान्निरेयुषा ।
महात्विषा यक्षयुगेन तत्क्षणादभाजि गोविन्द भवानपि स्तवैः ॥ ७ ॥

O Govinda! As soon as Thou fell the duel trees, there emerged from their mid the two Yakṣas of great radiance, who immediately praised Thee with hymns.

इहान्यभक्तोऽपि समेष्यति क्रमाद् भवन्तमेतौ खलु रुद्रसेवकौ ।
मुनिप्रसादाद्भवदङ्घ्रिमागतौ गतौ वृणानौ खलु भक्तिमुत्तमाम् ॥ ८ ॥

It was determined that in this world even those, devoted to other gods of different status, they ultimately become your devotees. These two were votaries of Rudra. They were led by sage Nārada's grace to Thy feet, and now they departed to their realms after obtaining a boon of devotion to Thee.

ततस्तरुद्वारणदारुणारवप्रकम्पिसम्पात्तिनि गोपमण्डले ।
विलज्जितत्वज्जननीमुखेक्षिणा व्यमोक्षि नन्देन भवान्विमोक्षदः ॥ ९ ॥

Hearing the terrific sound caused by the falling of trees the hordes of *Gopas* came running to the spot. Nanda looking at the repentant face of Thy mother, released Thee who releases all from worldly bondage.

महीरुहोर्मध्यगतो बतार्भको हरेः प्रभावादपरिक्षतोऽधुना ।
इति ब्रुवाणैर्गमितो गृहं भवान्मरुत्पुराधीश्वर पाहि मां गदात् ॥ १० ॥

What a wonder it is! "Hari's Grace alone has saved the child who was entangled between the two falling trees but He remained unhurt." Commenting Thus, Nanda and others carried Thee into the house. O Lord of Guruvāyupura! Please save me from all ailments.



Canto—49

Trek to Vṛndāvana

भवत्प्रभावाविदुरा हि गोपास्तरुप्रपातादिकमत्र गोष्ठे ।
अहेतुमुत्पातगणं विशङ्क्य प्रयातुमन्यत्र मनो वितेनुः ॥ १ ॥

Gopas, being unaware of Thy greatness; witnessing such incidences as the falling of the trees, apprehended dangers there (in Gokula) and decided to migrate to another place.

तत्रोपनन्दाभिधगोपवर्यो जगौ भवत्प्रेरणयैव नूनम् ।

इतः प्रतीच्यां विपिनं मनोज्ञं वृन्दावनं नाम विराजतीति ॥ २ ॥

Among *Gopas* there was a senior *Gopa* named *Upānanda*. Certainly it must be with Thy inspiration that he suggested a beautiful forest area to the West called *Vṛndāvana* (for migration).

बृहद्वनं तत्खलु नन्दमुख्या विधाय गौष्ठीनमथ क्षणेन ।

त्वदन्वितत्वज्जननीनिविष्टगरिष्ठयानानुगता विचेलुः ॥ ३ ॥

Abandoning instantly the old site of (Gokula) *Bṛhadvana*, *Nanda* and other *Gopas* started for *Vṛndāvana*. In a decorated cart Thy mother *Yaśodā* along with Thee was seated. The *Gopas* were walking behind it.

अनोमनोज्ञध्वनिधेनुपालीखुरप्रणादान्तरतो वधूभिः ।

भवद्विनोदालपिताक्षराणि प्रपीय नाज्ञायत मार्गदैर्घ्यम् ॥ ४ ॥

The cowherd-women did not feel the distance the party covered, as their attention was riveted upon Thy playful talks amidst the delightful sounds of the carts mingled with that of the trampling of the herds of cattle.

निरीक्ष्य वृन्दावनमीश नन्दत्प्रसूनकुन्दप्रमुखद्भुमौघम् ।

अमोदथाः शाद्वलसान्द्रलक्ष्म्या हरिन्मणीकुट्टिमपुष्टशोभम् ॥ ५ ॥

O Lord! Thou were highly delighted to see the great splendour of *Vṛndāvana* due to its magnificence consisting of flowering *Kunda* trees, blossoms and its expansive grasslands that resembled pavements of emerald.

नवीननिर्व्यूढनिवासभेदेष्वशेषगोपेषु सुखासितेषु ।

वनश्रियं गोपकिशोरपालीविमिश्रितः पर्यवलोकथास्त्वम् ॥ ६ ॥

After the *Gopas* had built new houses and settled down comfortably, Thou moving around Vṛndāvana with the *Gopa* boys enjoyed the beauty of the place.

अरालमार्गागतनिर्मलापां मरालकूजाकृतनर्मलापाम् ।
निरन्तरस्मेरसरोजववत्रां कलिन्दकन्यां समलोकयस्त्वम् ॥ ७ ॥

Here Thou sighted Kāṁdī (the daughter of Kalinda), flowing with winding water channels. It appeared that the sweet cooing of swans was her delightful chatter and the thick growth of full blown lotuses was her ever smiling face.

मयूरकेकाशतलोभनीयं मयूखमालाशबलं मणीनाम् ।
विरिञ्चलोकस्पृशमुच्चशृङ्गैर्गिरिं च गोवर्धनमैक्षथास्त्वम् ॥ ८ ॥

Thou also saw the mountain Govardhana where resonant musical call of peacocks was attracting the minds. It looked picturesque with rays of gems and with its peaks touching, as it were, the *Brahmaloka*.

समन्ततो गोपकुमारकैस्त्वं समन्ततो यत्र वनान्तमागाः ।
ततस्ततस्तां कुटिलामपश्यः कलिन्दजां रागवतीमिवैकाम् ॥ ९ ॥

Wherever Thou roamed in the woods with the *Gopa* boys, Thou came across the winding course of the Kāṁdī, as if she were lovelorn for Thee alone.

तथाविधेऽस्मिन् विपिने पशव्ये समुत्सुको वत्सगणप्रचारे ।
चरन् सरामोऽथ कुमारकैस्त्वं समीरगेहाधिप पाहि रोगात् ॥ १० ॥

Thou along with Rāma and the *Gopa* boys wandered in that pastoral woodland tending cows with great joy. O Lord of Guruvāyupura! Protect me from all illness.

□□□

Canto—50

Slaughter of Calf-Demon and Stork-Demon

तरलमधुकृद्वन्दे वृन्दावनेऽथ मनोहरे
पशुपशिशुभिः साकं वत्सानुपालनलोलुपः ।

हलधरसखो देव श्रीमन्विचेरिथ धारयन्
गवलमुरलीवेत्रं

नेत्राभिरामतनुद्युतिः ॥ १ ॥

Deva! Engrossed in the work of tending calves, Thou ranged the beautiful woods of Vṛndāvana with its swarms of honey bees. Accompanied by the cowherd boys and Haladhara and equipped with horn, flute, Thou came around bewitching all by the beauty of Thy form.

विहितजगतीरक्षं लक्ष्मीकराम्बुजलालितं

ददति चरणद्वन्द्वं वृन्दावने त्वयि पावने ।

किमिव न बभौ सम्पत्सम्पूरितं तरुवल्लरी-

सलिलधरणीगोत्रक्षेत्रादिकं

कमलापते ॥ २ ॥

When Thou placed Thy holy feet, which relieve the burden of the earth and are caressed by the Lotus-hands of Lakṣmī, on the holy land of Vṛndāvana with the trees, creepers, ponds, lands, cultivated lands and the hills, full with their own properties, those attained unique excellence.

विलसदुलपे कान्तारान्ते समीरणशीतले

विपुलयमुनातीरे

गोवर्द्धनाचलमूर्द्धसु ।

ललितमुरलीनादः सञ्चारयन् खलु वात्सकं

कचन दिवसे दैत्यं वत्साकृतिं त्वमुदैक्षथाः ॥ ३ ॥

While Thou were thus, engaged in herding calves to the accompaniment of Thy flute in the grassy plains in the woods, on the cool breezy and extensive banks of Yamunā and on the peaks of Govardhana mountain, Thou noticed one day an *Asura* in the disguise of a calf.

रभसविलसत्पुच्छं विच्छायतोऽस्य विलोकयन्

किमपि वलितस्कन्धं रन्ध्रप्रतीक्षमुदीक्षितम् ।

तमथ चरणो विश्वद्विभ्रामयन् मुहुरुच्चकैः

कुहचन महावृक्षे चिक्षेपिथ क्षतजीवितम् ॥ ४ ॥

As the *Asura* in the disguise of a calf was wagging his tail briskly, frisking about amidst other calves, and looking back

with neck turned as if watching for an opportune moment for killing Thee. Thou caught him by his hind legs and whirled him around forcibly again and again. In this whirling he died. Then Thou hurled him on the top of a big tree.

निपतति महादैत्ये जात्या दुरात्मनि तत्क्षणं
निपतनजवक्षुण्णक्षोणीरुहक्षतकानने ।

दिवि परिमिलद्वृन्दा वृन्दारकाः कुसुमोत्करैः
शिरसि भवतो हर्षाद्वर्षन्ति नाम तदा हरे ॥ ५ ॥

O Hari! The *Devas* assembled in the heavens to shower heaps of flowers over Thy head, while the *Asura*, the villain since birth, fell down to the earth thinning the trees and devastating the beauty of the forest area by the velocity of his fall.

सुरभिलतमा मूर्धन्यूर्ध्वं कुतः कुसुमावली
निपतति तवेत्युक्तो बालैः सहेलमुदैरयः ।
झटिति दनुजक्षेपेणोर्ध्वं गतस्तरुमण्डलात्
कुसुमनिकरः सोऽयं नूनं समेति शनैरिति ॥ ६ ॥

How these fragrant flowers were falling on Thy head? On this enquiry by the boys, Thou answered in fun that they had gone up from the thick growth of trees as the *Asura's* body was thrown against them, and now they were descending slowly.

कचन दिवसे भूयो भूयस्तरे परुषातपे
तपनतनयापाथः पातुं गता भवदादयः ।
चलितगरुतं प्रेक्षामासुर्बकं खलु विस्मृतं
क्षितिधरगरुच्छेदे कैलासशैलमिवापरम् ॥ ७ ॥

On a day there was scorching heat. All the cowherds had gone to the bank of Yamunā to quench their thirst. There Thou saw a huge crane who was flapping his wings. It seemed that Indra while cutting off the wings of the mountains missed cutting his wings so he was looking like another Kailāsa mountain.

पिबति सलिलं गोपव्राते भवन्तमभिद्रुतः
 स किल निगिलन्नग्निप्रख्यं पुनर्द्रुतमुद्रमन् ।
 दलयितुमगात् त्रोट्याः कोट्या तदाशु भवान्विभो
 खलजनभिदाचुञ्चुश्चञ्चु प्रगृह्य ददार तम् ॥ ८ ॥

O All-pervading one! When all the cowherd boys were drinking water, the crane-demon rushed at Thee and swallowed Thee up. When Thou began to burn up his palate, then he immediately spitted Thee out. Then he tried to tear Thee with his beak. Then, Thou, who are famous for destroying evil ones, tore apart the two halves of his beak and killed him.

सपदि सहजां संद्रष्टुं वा मृतां खलु पूतना-
 मनुजमघमप्यग्रे गत्वा प्रतीक्षितुमेव वा ।
 शमननिलयं याते तस्मिन् बके सुमनोगणे
 किरति सुमनोवृन्दं वृन्दावनाद् गृहमैयथाः ॥ ९ ॥

Baka, the crane-demon, went to the abode of death, either to meet his sister Pūtanā or to receive his brother Agha who was to follow him soon. The crowd of *Devas* showered flowers. Afterwards, Thou returned from the woods of Vṛndāvana to Thy home.

ललितमुरलीनादं दूरान्निशम्य वधूजनै-
 स्त्वरितमुपगम्यारादारूढमोदमुदीक्षितः ।
 जनितजननीनन्दानन्दः समीरणमन्दिर-
 प्रथितवसते शौरि दूरीकुरुष्व ममामयान् ॥ १० ॥

Hearing from a distance the extremely sweet sound of Thy flute, the womenfolk of Vraja rushed with great joy and haste to blissfully gaze at Thee from very near. Thou imparted a great delight to Thy parents. O Lord Kṛṣṇa, who resides in this famous temple of Guruvāyura, please drive away all my ailments.

Canto—51

Destruction of Aghāsura

कदाचन व्रजशिशुभिः समं भवान् वनाशने विहितमतिः प्रगेतराम्।
समावृतो बहुतरवत्समण्डलैः सतेमनैर्निरगमदीश जेमनैः ॥ १ ॥

O Lord! Once Thou decided that Thou would have Thy breakfast in the woods along with boys of Vraja. Therefore, Thou left home very early in the morning surrounded by a large herd of calves and various items of food like cooked rice, curd, butter and such other variants.

विनिर्यतस्तव चरणाम्बुजद्वया-
दुदञ्चितं त्रिभुवनपावनं रजः।
महर्षयः पुलकधरैः कलेवरै-
रुदूहिरे धृतभवदीक्षणोत्सवाः ॥ २ ॥

With thrills of joy the sages, who stood in eagerness to view Thee, bathed in the world-sanctifying dust, raised by the tread of Thy Lotus-feet as Thou moved for woods.

प्रचारयत्यविरलशाद्वले तले
पशून् विभो भवति समं कुमारकैः।
अघासुरो न्यरुणदघाय वर्तनीं
भयानकः सपदि शयानकाकृतिः ॥ ३ ॥

O All-pervading one! As Thou with the boys were grazing the calves in the woodland-pastures, a fierce demon named Aghāsura, assuming the form of python, barred Thy way with evil intention.

महाचलप्रतिमतनोर्गुहानिभ-
प्रसारितप्रथितमुखस्य कानने।
मुखोदरं विहरणकौतुकाद् गताः
कुमारकाः किमपि विदूरगे त्वयि ॥ ४ ॥

His body was like a huge mountain and his wide open heavy mouth looked like a cave. While Thou had gone a little ahead,

all the boys in a sportive mood entered into his mouth considering it a cave of the mountain.

प्रमादतः प्रविशति पन्नगोदरं
 कथत्तनौ पशुपकुले सवात्सके ।
 विदन्निदं त्वमपि विवेशिथ प्रभो
 सुहृज्जनं विशरणमाशु रक्षितुम् ॥ ५ ॥

When due to carelessness, the *Gopa* boys with all the calves had entered the stomach of the python and began to boil like stew there, O Lord, apprehending the intention of Aghāsura, Thou also entered therein in order to save Thy helpless friends.

गलोदरे विपुलितवर्ष्मणा त्वया
 महोरगे लुठति निरुद्धमारुते ।
 द्रुतं भवान् विदलितकण्ठमण्डलो
 विमोचयन् पशुपपशून् विनिर्ययौ ॥ ६ ॥

When Thou, remaining within the throat of the python, increased Thy body, then the huge python became breathless and began to writhe in agony. Thou quickly tore up its massive neck and came out releasing the *Gopa* boys and the calves.

क्षणं दिवि त्वदुपगमार्थमास्थितं
 महासुरप्रभवमहो महो महत् ।
 विनिर्गते त्वयि तु निलीनमञ्जसा
 नभःस्थले ननृतुरथो जगुः सुराः ॥ ७ ॥

A great effulgence came out of the body of Aghāsura and stayed for a moment in the sky, awaiting to enter into Thee. As soon as Thou came out, that effulgence entered into Thee. Seeing this, the gods in heaven danced and sang.

सविस्मयैः कमलभवादिभिः सुरै-
 रनुद्भुतस्तदनुगतः कुमारकैः ।
 दिने पुनस्तरुणदशामुपेयुषि
 स्वकैर्भवानतनुत भोजनोत्सवम् ॥ ८ ॥

Being amazed Brahmā and other gods were watching Thy

movements from the sky. *Gopa* boys were following Thee in the woods. Thou sat with the other cowherd boys for lunch, as the sun reached the meridian.

विषाणिकामपि मुरलीं नितम्बके
निवेशयन् कवलधरः कराम्बुजे ।
प्रहासयन् कलवचनैः कुमारकान्
बुभोजिथ त्रिदशगणैर्मुदा नुतः ॥ ९ ॥

With the horn and the flute tucked in Thy waistband, with a ball of rice in Thy hand and provoking peal of laughter by Thy humorous talks, Thou started to take Thy meals, while the gods sang Thy praise in joy.

सुखाशनं त्विह तव गोपमण्डले
मखाशनात्प्रियमिव देवमण्डले ।
इति स्तुतस्त्रिदशवैर्जगत्पते
मरुत्पुरीनिलय गदात्प्रपाहि माम् ॥ १० ॥

O Lord of the Universe! The gods were praising Thee that this homely meal with the cowherd boys was more pleasing to Thee than the offering of a *Yajña* partaken amongst celestial beings. O Lord of Guruvāyupura, protect me from all ailments.

□□□

Canto—52

Delusion of Brahmā

अन्यावतारनिकरेष्वनिरीक्षितं ते
भूमातिरेकमभिवीक्ष्य तदाघमोक्षे ।
ब्रह्मा परीक्षितुमनाः स परोक्षभावं
निन्देऽथ वत्सकगणान् प्रवितत्य मायाम् ॥ १ ॥

Seeing the liberation of Aghāsura, a manifestation of Thy divine majesty, which was never experienced in Thy other incarnations, Brahmā became eager to test Thy prowess and hid

away all the calves by his supernatural power.

वत्सानवीक्ष्य विवशे पशुपोत्करे ता-
 नानेतुकाम इव धातुमतानुवर्ती ।
 त्वं सामिभुक्तकवलो गतवांस्तदानीं
 भुक्तांस्तिरोऽधित सरोजभवः कुमारान् ॥ २ ॥

With the disappearing of the calves, the cowherd boys, got worried. Thou allowed Brahmā to carry out his plan. On the pretext of bringing back the calves, Thou walked away with the half-eaten meal of rice in Thy hand. In Thy absence Brahmā also hid away other *Gopa* boys who were dining.

वत्सायितस्तदनु गोपगणायितस्त्वं
 शिष्यादिभाण्डमुरलीगवलादिरूपः ।
 प्राग्वद्विहृत्य विपिनेषु चिराय सायं
 त्वं माययाथ बहुधा व्रजमाययाथ ॥ ३ ॥

Thus, calves and boys being hidden away by Brahmā, Thou, by virtue of Thy *Māyā* (divine potency), assumed Thyself in various forms. Thou assumed the forms of calves and cowherd boys also of the slings, dining-pots, flutes and blow-horns etc.

त्वामेव शिष्यगवलादिमयं दधानो
 भूयस्त्वमेव पशुवत्सकबालरूपः ।
 गोरूपिणीभिरपि गोपवधूमयीभि-
 रासादितोऽसि जननीभिरतिप्रहर्षात् ॥ ४ ॥

Thou, who had disguised Thyself in the form of the calves and the cowherd boys as also of the slings and blow-horns in their hands, were fondled with greater affection than usual by their mothers, namely the cows and cowherd women.

जीवं हि कञ्चिदभिमानवशात्स्यकीयं
 मत्वा तनूज इति रागभरं वहन्त्यः ।
 आत्मानमेव तु भवन्तमवाप्य सुनुं
 प्रीतिं ययुर्न कियतीं वनिताश्च गावः ॥ ५ ॥

When owning a *Jiva*, as her son, a mother gets overwhelmed

with affection due to the sense of mineness, how can we gauge the joy of *Gopīs* and cows, when they obtained Thee, the self of all, as their offspring.

एवं प्रतिक्षणविजृम्भितहर्षभार-
निःशेषगोपगणलालितभूरिमूर्त्तिम् ।
त्वामग्रजोऽपि बुबुधे किल वत्सरान्ते
ब्रह्मात्मनोरपि महान् युवयोर्विशेषः ॥ ६ ॥

Only one year later Thy brother, Balarāma realized that it was Thou who were being nurtured and fondled in various bodies with ever-increasing joy by *Gopas*. Although Thou both are *Brahma* but there is a difference between the two (Thou are the whole and he is a partial manifestation).

वर्षावधौ नवपुरातनवत्सपालान्
दृष्ट्वा विवेकमसृणे द्रुहिणे विमूढे ।
प्रादीदृशः प्रतिनवान्मकुटाङ्गदादि-
भूषांश्चतुर्भुजयुजस्सजलाम्बुदाभान् ॥ ७ ॥

At the end of the year when Brahmā saw the old and the new cowherds and calves together, he was stupified by his inability to distinguish between them as to which were the real ones. Thereupon, Thou revealed to him the new ones as of swarthy hue of a rain cloud and possessing four arms and ornaments like diadem, armllets etc.

प्रत्येकमेव कमलापरिलालिताङ्गान्
भोगीन्द्रभोगशयनान्नयनाभिरामान् ।
लीलानिमीलितदृशः सनकादियोगि-
व्यासेवितान् कमलभूर्भवतो ददर्श ॥ ८ ॥

All the forms were enchanting ones. All separately were resting on *Ādiśeṣa* in *Yoga*-slumber. Mahālakṣmī was caressing each of them and sages like Sanaka and others were steeped in their worship. Brahmā saw all of them in the form of Thyself.

नारायणाकृतिमसंख्यतमां निरीक्ष्य
 सर्वत्र सेवकमपि स्वमवेक्ष्य धाता ।
 मायानिमग्नहृदयो विमुमोह याव-
 देको बभूविथ तदा कवलार्धपाणिः ॥ ९ ॥

Seeing innumerable forms of Nārāyaṇa and each attended by himself as Brahmā, he got deluded and was in utter confusion by Thy *Māyā*. Then vanishing all Thy forms Thou revealed Thyself as a boy standing alone with a half-eaten ball of rice in hand, searching for the calves.

नश्यन्मदे तदनु विश्वपतिं मुहुस्त्वां
 नत्वा च नूतवति धातरि धाम याते ।
 पोतैः समं प्रमुदितैः प्रविशन्निकेतं
 वातालयाधिप विभो परिपाहि रोगात् ॥ १० ॥

With his pride crushed, Brahmā, praising Thee along with prostrations in obeisance, returned to his abode. Thou also returned to Thy home with all the boys in glee. O Lord of Guruvāyupura, save me from all ailments.



Canto—53

Destruction of Dhenukāsura

अतीत्य बाल्यं जगतां पते त्वमुपेत्य पौगण्डवयो मनोज्ञम् ।
 उपेक्ष्य वत्सावनमुत्सवेन प्रावर्तथा गोगणपालनायाम् ॥ १ ॥

O Lord of the universe! Having passed childhood Thou reached the charming pure adolescent age (extending from the sixth to the tenth year). Thou gave up tending calves and took up the work of herding cows.

उपक्रमस्यानुगुणैव सेयं मरुत्पुराधीश तव प्रवृत्तिः ।
 गोत्रापरित्राणकृतेऽवतीर्णस्तदेव देवारभथास्तदा यत् ॥ २ ॥

O Lord of Guruvāyupura! The work that Thou took up now, namely the tending of cows, was a fitting beginning as

Thou descended for the protection of earth. Thou only did the beginning by taking the care of cows ('गो' means earth and it also means a cow).

कदापि रामेण समं वनान्ते वनश्रियं वीक्ष्य चरन् सुखेन ।
श्रीदामनाम्नः स्वसखस्य वाचा मोदादगा धेनुककाननं त्वम् ॥ ३ ॥

Once while moving about happily in the woods with Balarāma, viewing the scenery round about, Thou at the suggestion of Thy friend, Sudāmā in a jubilant mood entered the forest inhabited by the demon, Dhenuka.

उत्तालतालीनिवहे त्वदुक्त्या बलेन धूतेऽथ बलेन दोर्भ्याम् ।
मृदुः खरश्चाभ्यपतत्पुरस्तात् फलोत्करो धेनुकदानवोऽपि ॥ ४ ॥

That forest was full of tall palm trees. By Thy consent Balarāma shook the trees with both hands forcefully. Heaps of sweet palm fruits fell down. That very time the demon Dhenuka taking the form of an ass also appeared there.

समुद्यतो धैनुकपालनेऽहं कथं वधं धैनुकमद्य कुर्वे ।
इतीव मत्वा ध्रुवमग्रजेन सुरौघयोद्धारमजीघनस्त्वम् ॥ ५ ॥

Thou had this *Asura* Dhenuka destroyed by Balarāma. As Thou are committed to the protection of Dhenuka (herd of cows), and thus, felt reluctant to kill even a demon named as Dhenuka (Thyself).

तदीयभृत्यानपि जम्बुकत्वेनोपागतानग्रजसंयुतस्त्वम् ।
जम्बूफलानीव तदा निरास्थस्तालेषु खेलन् भगवन्निरास्थः ॥ ६ ॥

O *Bhagavān*! The followers of the demon who came to attack Thee in the form of jackals, were killed by Thee and Thy brother Balarāma with utmost ease as if they were mere *Jambūka* fruits.

विनिघ्नति त्वय्यथ जम्बुकौघं सनामकत्वाद्गुरुणस्तदानीम् ।
भयाकुलो जम्बुकनामधेयं श्रुतिप्रसिद्धं व्यधितेति मन्ये ॥ ७ ॥

When Thou were destroying a herd of *Jambukas*, at that time Varuṇa got worried out of fear because one of his names

is similar to Jambuka. I think that Varuṇa hid his name Jambuka in the *Vedas* only. It was not prevalent in the world outside.

तवावतारस्य फलं मुरारे सञ्जातमद्येति सुरैर्नुतस्त्वम् ।

सत्यं फलं जातमिहेति हासी बालैः समं तालफलान्यभुङ्क्थाः ॥ ८ ॥

“O Enemy of Mura! Thy descent had borne fruit today,” saying so the *Devas* praised Thee. Thou retorted, “Indeed we have obtained fruits.” Saying thus, Thou along with *Gopa* boys laughingly began to eat the fruits of the palm trees.

मधुद्रवस्त्रुन्ति बृहन्ति तानि फलानि मेदोभरभृन्ति भुक्त्वा ।

तुमैश्च दुमैर्भवनं फलौघं वहद्विरागाः खलु बालकैस्त्वम् ॥ ९ ॥

Thou with Thy cowherd boys now ate the delicious and fleshy fruits to the full and then returned home elated carrying loads of them.

हतो हतो धेनुक इत्युपेत्य फलान्यदद्विर्मधुराणि लोकैः ।

जयेति जीवेति नुतो विभो त्वं मरुत्युराधीश्वर पाहि रोगात् ॥ १० ॥

With shouts of *Jai* at Dhenuka’s death people gathered in the palm grove to eat sweet palm fruits. Victory to Kṛṣṇa, long live Kṛṣṇa, they wished Thy welfare and praised Thee. O All-pervading God, O Lord of Guruvāyupura! Save me from all illness.



Canto—54

Episode of Kāliya—I

त्वत्सेवोत्कः सौभरिर्नाम पूर्वं

कालिन्धन्तद्वाद्दशाब्दं तपस्यन् ।

मीनव्राते स्नेहवान् भोगलोले

ताक्षर्यं साक्षादैक्षताग्रे कदाचित् ॥ १ ॥

Once upon a time a sage named Saubhari, deeply engaged in Thy worship, remained submerged in the waters of the Kālindī for twelve years performing austerities. He became

attached in the group of fishes indulging in sensual-pleasures. One day he happened to see before him the celestial bird Garuḍa.

त्वद्वाहं तं सक्षुधं तृक्षसूनं
मीनं कञ्चिज्जक्षतं लक्षयन् सः ।
तप्तश्चित्ते शप्तवानत्र चेत्वं
जन्तून् भोक्ता जीवितञ्चापि मोक्ता ॥ २ ॥

Thy mount Garuḍa was oppressed with hunger. Catching a fish he began to eat that. Seeing Garuḍa eating up the fish, the sage was much afflicted. Cursing Garuḍa he said that he would lose his life if he again came to eat any fish there.

तस्मिन् काले कालियः क्ष्वेलदर्पात्
सर्पारातेः कल्पितं भागमश्नन् ।
तेन क्रोधात्त्वत्पदाम्भोजभाजा
पक्षक्षिप्तस्तददुरापं पयोऽगात् ॥ ३ ॥

At that time the serpent Kāliya, proud of the great prowess of his poison, took away the monthly offerings due to Garuḍa. Angry at this, Thy devotee Garuḍa smote Kāliya with his wings. The latter helplessly took his residence in the river Kālindī as this had become a protected area from Garuḍa (due to the curse).

घोरे तस्मिन् सूरजानीरवासे
तीरे वृक्षा विक्षताः क्ष्वेलवेगात् ।
पक्षिव्राताः पेतुरभे पतन्तः
कारुण्यार्द्रं त्वन्मनस्तेन जातम् ॥ ४ ॥

While Kāliya of cruel deeds, dwelt in the lake of river Kālindī, all the trees on its banks got devastated and all the birds flying above, dropped down dead owing to the deadliness of the serpent's poison. Seeing the sufferings of beings, Thy heart was moved with pity.

काले तस्मिन्नेकदा सीरपाणिं
मुक्त्वा याते यामुनं काननान्तम् ।
त्वय्युद्दामग्रीष्मभीष्मोष्मतसा
गोगोपाला व्यापिबन् श्वेलतोयम् ॥ ५ ॥

One day, when unaccompanied by Balarāma Thou had gone to woods near Yamunā, the cows and the cowherds scorched in the burning heat of summer, quenched their thirst to their fill by drinking the poisoned river water.

नश्यजीवान् विच्युतान् क्षमातले तान्
विश्वान् पश्यन्नच्युत त्वं दयार्द्रः ।
प्राप्योपान्तं जीवयामासिथ द्राक्
पीयूषाम्भोवर्षिभिः श्रीकटाक्षैः ॥ ६ ॥

O Infallible one! Seeing them all fallen lifeless on the ground, Thou moved by pity, soon approached them and revived them with a look of life-pouring nectar.

किं किं जातो हर्षवर्षातिरेकः
सर्वाङ्गेष्वित्युत्थिता गोपसङ्घाः ।
दृष्ट्वाग्रे त्वां त्वत्कृतं तद्विदन्त-
स्त्वामालिङ्गन् दृष्टनानाप्रभावाः ॥ ७ ॥

The revived *Gopas*, feeling an influx of bliss in all limbs, got up and were saying that how we are feeling this exuberance of bliss. They saw Thee standing in front and concluded that it is Thy doing as they had witnessed such powers of Thee several times before.

गावश्चैवं लब्धजीवाः क्षणेन
स्फीतानन्दास्त्वां च दृष्ट्वा पुरस्तात् ।
द्रागाववुः सर्वतो हर्षबाष्पं
व्यामुञ्चन्त्यो मन्दमुद्यन्निनादाः ॥ ८ ॥

The cows, too, having come back to life in a short time and seeing Thee in front, felt exuberated and quickly surrounded Thee, shedding tears of joy and lowing in a mild voice.

रोमाञ्जोऽयं सर्वतो नः शरीरि
 भूयस्यन्तः काचिदानन्दमूर्च्छा ।
 आश्चर्योऽयं क्ष्वेलवेगो मुकुन्दे-
 त्युक्तो गोपैर्नन्दितो वन्दितोऽभूः ॥ ९ ॥

“O Mukunda! All our hair are standing on end and we are experiencing intense ecstasy within. Wonderful indeed is the effect of this poison.” Thus, *Gopas* greeted and looked at Thee.

एवं भक्तान् मुक्तजीवानपि त्वं
 मुग्धापाङ्कैरस्तरोगांस्तनोषि ।

तादृग्भूतस्फीतकारुण्यभूमा
 रोगात्पाया वायुगेहाधिनाथ ॥ १० ॥

Thus, even expired devotees of Thine are revived and made rid of sorrow and disease with Thy charming glance. O Resident of Guruvāyupura! Possessing such abounding mercy! Please protect me from all ailments.



Canto—55

Episode of Kāliya—II

अथ वारिणि घोरतरं फणिनं प्रतिवारयितुं कृतधीर्भगवन् ।
 द्रुतमारिथ तीरगनीपतरुं विषमारुतशोषितपर्णचयम् ॥ १ ॥

O Lord! Thereafter, Thou resolved to rid the river of that fierce serpent's presence into the waters of Yamunā. Thou got up a Kadamba tree, which was standing on the bank but all its leaves were withered by the poison.

अधिरुह्य पदाम्बुरुहेण च तं नवपल्लवतुल्यमनोज्जरुचा ।
 हृदवारिणि दूरतरं न्यपतः परिघूर्णितघोरतरङ्गणे ॥ २ ॥

Having climbed that tree with Thy charming feet resembling tender leaves, Thou took a long leap to reach the deep cavern in the mid-river whose surface was covered with stream swirling waves of water.

भुवनत्रयभारभृतो भवतो गुरुभारविकम्पिविजृम्भजला ।

परिमज्जयति स्म धनुश्शतकं तटिनी झटिति स्फुटघोषवती ॥ ३ ॥

As Thou, the bearer of the weight of the universe, dived into its depths, the turbulent waters of the stream swelled up with a roaring noise by the heavy weight of Thy body, inundating its banks for a hundred yards.

अथ दिक्षु विदिक्षु परिक्षुभितभ्रमितोदरवारिनिनादभरैः ।

उदकादुदगादुरगाधिपतिस्त्वदुपान्तमशान्तरुषान्धमनाः ॥ ४ ॥

By the impact of leaping, the interior waters became agitated and swirling, all the quarters were filled with the deafening sound of the waters. Uncalm and enraged in blinding fury, the serpent emerged from the waters and neared Thee.

फणशृङ्गसहस्रविनिस्सुमरज्वलदग्रिकणोग्रविषाम्बुधरम् ।

पुरतः फणिनं समलोकयथा बहुशृङ्गिणमञ्जनशैलमिव ॥ ५ ॥

The serpent Kāliya was now seen in front as a veritable mountain of black stone with peaks constituted of his numerous hoods, all emitting fluid poison, deadly in effect and scintillating with sparks of fire.

ज्वलदक्षिपरिक्षरदुग्रविषश्चसनोष्मभरः स महाभुजगः ।

परिदश्य भवन्तमनन्तबलं परिवेष्टयदस्फुटचेष्टमहो ॥ ६ ॥

Alas! That huge serpent, having flaming eyes and diffusing fire and fumes of his deadly poison, bit Thee of limitless strength, coiled himself around Thee tightly making Thy movements invisible.

अविलोक्य भवन्तमथाकुलिते तटगामिनि बालकधेनुगणे ।

व्रजगेहत्तलेऽप्यनिमित्तशतं समुदीक्ष्य गता यमुनां पशुपाः ॥ ७ ॥

The boys and the cows, standing on the banks were distressed not seeing Thee, while the *Gopas* arrived on the banks of Yamunā observing hundreds of evil omens in Vraja.

अखिलेषु विभो भवदीयदशामवलोक्य जिहासुषु जीवभरम् ।

फणिबन्धनमाशु विमुच्य जवादुदगम्यत हासजुषा भवता ॥ ८ ॥

O Lord! Seeing Thy plight all the inhabitants of Vraja became ready even to castaway their lives. Thou released Thyself from the coils of the serpent and appeared above the surface of the waters with a smiling face.

अधिरुह्य ततः फणिराजफणान्नृते भवता मृदुपादरुचा ।
 कलशिञ्जितनूपुरमञ्जुमिलत्करकङ्कणसङ्कुलसंक्रणितम् ॥ ९ ॥
 जहृषुः पशुपास्तुतुषुर्मुनयो ववृषुः कुसुमानि सुरेन्द्रगणाः ।
 त्वयि नृत्यति मारुतगेहपते परिपाहि स मां त्वमदान्तगदात् ॥ १० ॥

Thou mounted on the hoods of the serpent and began to dance thereon. With the beauty of Thy tender feet blending with the brilliance of the serpent's crown gems and with the sweet sounds of Thy anklets mingling with those of Thy bangles with the swing of Thy arms as Thou performed Thy dance, the cowherds rejoiced, the sages hymned and the gods rained flowers. O Lord of Guruvāyupura! Being so kind, please protect me from uncontrollable ailments.



Canto—56

Bestowal of Grace on Kāliya

रुचिरकम्पितकुण्डलमण्डलः सुचिरमीश ननर्तिथ पन्नगे ।
 अमरताडितदुन्दुभिसुन्दरं विद्यति गायति दैवतयौवते ॥ १ ॥

Thou danced on the hoods of the serpent for long with Thy pendants quivering rhythmically, while the heavenly damsels sang to the accompaniment of drums, sounded by the gods on high.

नमति यद्यदमुष्य शिरो हरे परिविहाय तदुन्नतमुन्नतम् ।
 परिमथन् पदपङ्कुरुहा चिरं व्यहरथाः करतालमनोहरम् ॥ २ ॥

O Hari! As one hood of the serpent dropped down under Thy weight, Thou leaving that jumped on to a raised one. Thou trampled hood after hood with Thy Lotus-feet. Thou danced for long with the clapping of hands. This dance was heart-ravishing.

त्वदवभ्रग्विभ्रगफणागणे गलितशोणितशोणितपाथसि ।

फणिपताववसीदति सन्नतास्तदबलास्तव माधव पादयोः ॥ ३ ॥

O Mādhava! With strokes of Thy feet, the hoods of serpent were totally crushed. By his vomiting of blood the waters had reddened. At the king of serpents getting exhausted, his wives prostrated at Thy feet.

अयि पुरैव चिराय परिश्रुतत्वदनुभावविलीनहृदो हि ताः ।

मुनिभिरप्यनवाप्यपथैः स्तवैर्नुनुवुरीश भवन्तमयन्त्रितम् ॥ ४ ॥

O Lord! These serpent-wives, having for long heard Thy glory, had their minds absorbed in Thee. They hailed Thee with hymns of praise in quite an independent way, which is beyond the powers of the sages.

फणिवधूगणभक्तिविलोकनप्रविकसत्करुणाकुलचेतसा ।

फणिपतिर्भवताच्युत जीवितस्त्वयि समर्पितमूर्तिरखानमत् ॥ ५ ॥

O undecaying one! Seeing the devotion of the wives of the serpent, Thy heart was overwhelmed with intense pity. Thou spared the life of the serpent-king, who began to pay obeisance by falling prostrate at Thy feet.

रमणकं व्रज वारिधिमध्यगं फणिरिपुर्न करोति विरोधिताम् ।

इति भवद्वचनान्यतिमानयन् फणिपतिर्निरगादुरगैः समम् ॥ ६ ॥

Thou asked the serpent-king, "go to the island of Ramanaka, situated in the mid-ocean. There Garuḍa, the enemy of serpents, would not attack you. Respecting these words of Thine, he departed from this place along with his serpent hosts.

फणिवधूजनदत्तमणिव्रजज्वलितहारदुकूलविभूषितः ।

तटगतैः प्रमदाश्रुविमिश्रितैः समगथाः स्वजनैर्दिवसावधौ ॥ ७ ॥

Then decked with numerous gems, brilliant necklaces and garments, presented by the serpent wives, Thou rejoined Thy clansmen towards evening on the bank of the river.

निशि पुनस्तमसा व्रजमन्दिरं व्रजितुमक्षम एव जनोत्करे ।

स्वपिति तत्र भवच्चरणाश्रये दवकृशानुररुन्ध समन्ततः ॥ ८ ॥

Unable to return to Vraja owing to the darkness of night the *Gopa* community slept there on the bank of the river taking shelter at Thy feet. That time the forest fire engulfed them on all sides.

प्रबुधितानथ पालय पालयेत्युदयदार्वान् पशुपालकान् ।
अवितुमाशु पपाथ महानलं किमिह चित्रमयं खलु ते मुखम् ॥ ९ ॥

Gopas were awakened by the heat of the fire. They began to cry in piteous tones, "Save us, Save us." For their protection Thou immediately drank that fire. Drinking in the fire is not amazing as it is Thy face.

शिखिनि वर्णत एव हि पीतता परिलसत्यधुना क्रिययाप्यसौ ।
इति नुतः पशुपैर्मुदितैर्विभो हर हरे दुरितैः सह मे गदान् ॥ १० ॥

"Fire is yellow by namesake but Kṛṣṇa, is shining with yellow hue by drinking in the fire." O All-pervading one! Thus, gods were praising Thee in a jubilant mood. O Hari! Rid me of all my ailments along with the results of the evil deeds.

□□□

Canto—57

Destruction of Pralambāsura

रामसखः क्वापि दिने कामद भगवन् गतो भवान् विपिनम् ।
सूनुभिरपि गोपानां धेनुभिरभिसंवृतो लसद्वेषः ॥ १ ॥

O Bestower of desired objects! Thou had gone one day to the woods in an ornamented dress accompanied with Balarāma and surrounded by *Gopa* boys and cows.

सन्दर्शयन् बलाय स्वैरं वृन्दावनश्रियं विमलाम् ।
काण्डीरैः सह बालैर्भाण्डीरकमागतो वटं क्रीडन् ॥ २ ॥

There showing the beauties of Vṛndāvana to Balarāma, accompanied with the boys and cowherd's staff in their hands, walking and frolicking, reached the banyan tree woods known as Bhāṇḍīra Vana.

तावत्तावकनिधनस्पृहयालुर्गोपमूर्तिरदयालुः ।

दैत्यः प्रलम्बनामा प्रलम्बबाहुर्भवन्तमापेदे ॥ ३ ॥

Just then a cruel demon named Pralamba with long arms approached Thee in the disguise of a *Gopa* with the intention of killing Thee.

जानन्नप्यविजानन्निव तेन समं निबद्धसौहार्दः ।

वटनिकटे पटुपशुपव्याबद्धं द्वन्द्वयुद्धमारब्धाः ॥ ४ ॥

This was a demon, even knowing this Thou made friendship with him as if Thou are unaware of his reality. And then Thou engaged Thyself underneath the banyan tree in a game of duel (wrestling), which the *Gopas*, skilled in that art, had arranged.

गोपान् विभज्य तन्वन् सङ्घं बलभद्रकं भवत्कमपि ।

त्वद्बलभीरुं दैत्यं त्वद्बलगतमन्वमन्यथा भगवन् ॥ ५ ॥

O *Bhagavān*! Thou divided the *Gopas* into two teams one led by Thyself and the other by Balarāma. Thou permitted Pralambāsura to be in Thy team as he was afraid of Thy strength.

कल्पितविजेतुवहने समरे परयूथगं स्वदयिततरम् ।

श्रीदामानमधत्थाः पराजितो भक्तदासतां प्रथयन् ॥ ६ ॥

In this game there was a rule that the members of the vanquished team should carry the members of the victor team on their shoulders to the appointed place. Thou, being defeated, carried on Thy shoulders Thy ardent dear friend Sudāmā.

एवं बहुषु विभूमन् बालेषु वहत्सु वाह्यामानेषु ।

रामविजितः प्रलम्बो जहार तं दूरतो भवद्भीत्या ॥ ७ ॥

O Infinite one! According to the rule, many cowherd boys had to be mutually bearer of or borne by others. Among them Pralambāsura who was defeated by Balarāma, carried him on his shoulder far away from the appointed place out of Thy fear.

त्वद्दूरं गमयन्तं तं दृष्ट्वा हलिनि विहितगरिमभरे ।

दैत्यः स्वरूपमागाद्यद्रूपात् स हि बलोऽपि चकितोऽभूत् ॥ ८ ॥

Seeing that he was being borne away to a great distance, Balarāma increased his weight, whereupon the demon revealed his real form. Viewing that form even Balarāma got amazed.

उच्चतया दैत्यतनोस्त्वन्मुखमालोक्य दूरतो रामः ।

विगतभयो दृढमुष्ट्या भृशदुष्टं सपदि पिष्टवानेनम् ॥ ९ ॥

Seeing Thy face from a distance, seated on the shoulders of the demon, Balarāma became fearless. Then soon he shattered the head of extremely wicked Pralambāsura by his strong fists.

हत्वा दानववीरं प्राप्तं बलमालिलिङ्गिथ प्रेम्णा ।

तावन्मिलतोर्युवयोः शिरसि कृता पुष्पवृष्टिरमरगणैः ॥ १० ॥

Thou embraced Balarāma affectionately on his return after killing the brave Demon. The *Devas* shed a shower of flowers over the heads of both as both stood together.

आलम्बो भुवनानां प्रालम्बं निधनमेवमारचयन् ।

कालं विहाय सद्यो लोलम्बरुचे हरे हरेः क्लेशान् ॥ ११ ॥

O Hari; Lustrous like a shining black bee! Thou who are the refuge of all worlds, who brought about the slaughter of Pralambāsura, save me soon from all tribulations.



Canto—58

Rescue of Cows from the Fire in the forest Iṣika

त्वयि विहरणलोले बालजालैः प्रलम्ब-

प्रमथनसविलम्बे धेनवः स्वैरचाराः ।

तृणकुतुकनिविष्टा दूरदूरं चरन्त्यः

किमपि विपिनमैषीकाख्यमीषाम्बभूवुः ॥ १ ॥

While Thou were engaged in sporting activities in the company of other *Gopas* and in bringing about the destruction of Pralamba, it had taken long time. The cows in the quest of fresh grass moved away a long distance and entered forest known as Iṣika.

अनधिगतनिदाघक्रौर्यवृन्दावनान्ताद्

बहिरिदमुपयाताः काननं धेनवस्ताः ।

तव विरहविषण्णा ऊष्मलग्रीष्मताप-

प्रसरविसरदम्भस्याकुलाः स्तम्भमापुः ॥ २ ॥

There cows had wandered away from the groves of Vṛndāvana where the heat of the summer did not affect. These cows smarted under the scorching sun of summer as also out of grief at separation from Thee and consequently they stood stunned and motionless.

तदनु सह सहायैर्दूरमन्विष्य शौरे

गलितसरणि मुञ्जारण्यसञ्जातखेदम् ।

पशुकुलमभिवीक्ष्य क्षिप्रमानेतुमारा-

त्त्वयि गतवति ही ही सर्वतोऽग्निर्जजृम्भे ॥ ३ ॥

O Vāsudeva! Subsequently searching long for the cows with Thy mates, Thou discovered them. Strayed from their path, they were in a state of distress in a Muñja forest. But Alas! As Thou were nearing them to bring them back, a wild fire broke out and spread all around.

सकलहरिति दीप्ते घोरभाङ्गारभीमे

शिखिनि विहत्तमार्गा अर्धदग्धा इवार्ताः ।

अहह भुवनबन्धो पाहि पाहीति सर्वे

शरणमुपगतास्त्वां तापहर्तारमेकम् ॥ ४ ॥

All the quarters got inflamed. This fire appeared terrific with roar and crashing sound. Astrayed from their path Thy mates and cows being half-burnt began to cry piteously, "The friend of all the worlds, protect us, protect us." Saying so all came to the refuge of Thee, who is the saviour of all beings from their travails.

अलमलमतिभीत्या सर्वतो मीलयध्वं

दृशमिति तव वाचा मीलिताक्षेषु तेषु ।

क नु दवदहनोऽसौ कुत्र मुञ्जाटवी सा
सपदि ववृतिरे ते हन्त भाण्डीरदेशे ॥ ५ ॥

Then Thou assured them, "Be not afraid, there is no need to be fearful. Let all close their eyes." With Thy such instructions when all of them closed their eyes, what a wonder! In a trice they found themselves under the banyan tree (Bhāṇḍīra). There was no trace of Muñja forest or the fire raging in it anywhere.

जय जय तव माया केयमीशेति तेषां
नुतिभिरुदितहासो बद्धनानाविलासः ।

पुनरपि विपिनान्ते प्राचरः पाटलादि-
प्रसवनिकरमात्रग्राह्यघर्मानुभावे ॥ ६ ॥

Gopas exclaimed, "Hail, Hail unto Thee how wonderful Thy *Māyā* is." Hearing Thy own praise by *Gopa* boys, Thou smiled and engaged Thyself in frolicsome sports. Thou roamed about in that part of woods where none could feel the summer heat due to the thick growth of trees.

त्वयि विमुखमिवोच्चैस्तापभारं वहन्तं
तव भजनवदन्तःपङ्कमुच्छोषयन्तम् ।

तव भुजवदुदञ्चद्भूरितेजःप्रवाहं
तपसमयमनैषीर्यामुनेषु स्थलेषु ॥ ७ ॥

One who has turned away from Thee, suffers many tribulations. The warmth of God-love dries up the mud and mire of sins, like the intense brilliance of Thy arms. The summer months in which, people feel such tribulations, those summer months Thou spent on the banks of Yamunā.

तदनु जलदजालैस्त्वद्गुस्तुल्यभाभि-
र्विकसदमलविद्युत्पीतवासोविलासैः ।

सकलभुवनभाजां हर्षदां वर्षवेलां
क्षितिधरकुहरेषु स्वैरवासी व्यनैषीः ॥ ८ ॥

Then came the rainy season, bringing joy to all. When the sky was overcast with clouds blue in colour like the brilliance

of Thy limbs and clothed in brilliant flashes of lightening resembling the radiance of Thy yellow dress. Thou spent the rainy season in sportive activities in the caves of the mountain.

कुहरतलनिविष्टं त्वां गरिष्ठं गिरीन्द्रः
शिखिकुलनवकेकाकाकुभिः स्तोत्रकारी ।
स्फुटकुकुटजकदम्बस्तोमपुष्पाञ्जलिं च
प्रविदधदनुभेजे देव गोवर्धनोऽसौ ॥ ९ ॥

O *Deva!* At that time the mountain Govardhana constantly kept adoring highly celebrated Thee. He praised Thee in the form of the musical cries of peacocks and offered flower-offering in the shape of full blown blossoms of Kuṭaja and Kadamba trees.

अथ शरदमुपेतां तां भवद्भक्तचेतो-
विमलसलिलपूरां मानयन् काननेषु ।
तृणममलवनान्ते चारु सञ्चारयन् गाः
पवनपुरपते त्वं देहि मे देहसौख्यम् ॥ १० ॥

The autumn season arrived in which, streams of limpid water were flowing. The water was as limpid as the hearts of Thy devotees. Thou were going about grazing cows in the pleasant woodland pastures. O Lord of Guruvāyupura! Please grant me health, removing all my disease.

□□□

Canto—59

The Call of the Flute and Love of Gopīs

त्वद्गुणवकलायकोमलं प्रेमदोहनमशेषमोहनम् ।
ब्रह्मतत्त्वपरचिन्मुदात्मकं वीक्ष्य सम्मुमुहुरन्वहं स्त्रियः ॥ १ ॥

Thy form is gentle like the fresh Kalāya flower and evoking sentiment of love in all and enthralling everyone. It excels even *Brahma* and is embodiment of Bliss and Consciousness. Viewing it the women of Vraja felt ravished.

मन्मथोन्मथितमानसाः क्रमात्त्वद्विलोकनरतास्ततस्ततः ।

गोपिकास्तव न सेहिरे हरे काननोपगतिमप्यहर्मुखे ॥ २ ॥

O Hari! Love for Thou had much tormented the minds of *Gopīs*. They remained very eager to view Thee standing here and there They could not brook Thy departure to the forest at dawn.

निर्गते भवति दत्तदृष्टयस्त्वद्गतेन मनसा मृगोक्षणाः ।

वेणुनादमुपकर्ष्य दूरतस्त्वद्विलासकथयाभिरेमिरे ॥ ३ ॥

When Thou started from home for going to the forest, then the eyes of doe-eyed charming women of Vraja remain riveted on Thy face. Their mind remained anchored in Thee. Hearing Thy flute from afar they delighted themselves in recounting Thy sportive activities.

काननान्तमितवान् भवानपि स्निग्धपादपतले मनोरमे ।

व्यत्ययाकलितपादमास्थितः प्रत्यपूरयत वेणुनालिकाम् ॥ ४ ॥

On reaching the forest, Thou stood cross-legged under a shady tree and play Thy flute, filling it with Thy breath.

मारबाणधुतखेचरीकुलं निर्विकारपशुपक्षिमण्डलम् ।

द्रावणं च दृषदामपि प्रभो तावकं व्यजनि वेणुकूजितम् ॥ ५ ॥

O Lord! The ravishing strains of Thy flute sent the shafts of cupid into the hearts of celestial *Apsarā*-bands hovering in the sky. This stunned cows and birds into stillness and melted even the rocks in liquidity.

वेणुरन्ध्रतरलाङ्गुलीदलं तालसञ्जलितपादपल्लवम् ।

तत्स्थितं तव परोक्षमप्यहो संविचिन्त्य मुमुहुर्ब्रजाङ्गनाः ॥ ६ ॥

Thy fingers are moving quickly over the stops of the flute. Thy feet are keeping time with its strains. Standing in this pose Thou are playing the flute. The women of Vraja got into a state of absorption as they visualized Thee in their minds, although not viewing Thee directly.

निर्विशङ्कभवदङ्गदर्शिनीः खेचरीः खगमृगान् पशूनपि ।

त्वत्पदप्रणयि काननं च ताः धन्यधन्यमिति नन्वमानयन् ॥ ७ ॥

Fortunate indeed are the *Apsarā* women in the skies, fortunate are the birds, cows and animals and also even the forest lands on which, Thou tread Thy feet, because they can view Thee without any hindrance, so were musing the *Gopikās* of Vraja.

आपिबेयमधरामृतं कदा वेणुभुक्तरसशेषमेकदा ।

दूरतो बत कृतं दुराशयेत्याकुला मुहुरिमाः समामुहन् ॥ ८ ॥

“Shall we ever have the bliss of tasting what is left of the honey of His kiss after the flute has enjoyed to its fill? Ah! Why crave for the impossible?” So thought the *Gopikās* again and again in utter despair and got enchanted.

प्रत्यहं च पुनरित्थमङ्गनाश्चित्तयोनिजनितादनुग्रहात् ।

बद्धरागविवशास्त्वथि प्रभो नित्यमापुरिह कृत्यमूढताम् ॥ ९ ॥

O Lord! Continuous promptings of passion of love became a blessing to these women as it aroused in them intense attachment to Thee. Consequently they had developed detachment from all worldly chores.

रागस्तावज्जायते हि स्वभावान्-

मोक्षोपायो यत्नतः स्यान्न वा स्यात् ।

तासां त्वेकं तदद्वयं लब्धमासीद्

भाग्यं भाग्यं पाहि मां मारुतेश ॥ १० ॥

Attachment between the man and woman is instinctive. Dispassion, a means to salvation, may not develop even after efforts. But the attachment of these *Gopikās* to Thee developed in love for Thee and also dispassion for the world, which is a means for the salvation coincidedly. Fortunate are they! O Lord of Guruvāyupura! Offer me protection.

□□□

Canto—60

Stealing Gopīs of their Robes

मदनातुरचेतसोऽन्वहं भवदङ्घ्रिद्वयदास्यकाम्यया ।

यमुनातटसीम्नि सैकर्ती तरलाक्ष्यो गिरिजां समार्चिचन् ॥ १ ॥

Longing to be Thy handmaids, the lovelorn beauties of Vraja, performed daily the worship of Girijā (Katyāyanī Devī) on the banks of the Yamunā using an image made of sand, for the fulfilment of their longing.

तव नामकथारताः समं सुदृशः प्रातरुपागता नदीम्।

उपहारशतैरपूजयन् दयितो नन्दसुतो भवेदिति ॥ २ ॥

Lovely women devoted to chanting Thy names gathered together at dawn on the banks of Yamunā and worshipped the Divine Mother with numerous offerings with only one longing in mind that Thy, the Nanda's son, might become their husband.

इति मासमुपाहितव्रतास्तरलाक्षीरभिवीक्ष्य ता भवान्।

करुणामृदुलो नदीतटं समयासीत्तदनुग्रहेच्छया ॥ ३ ॥

When they had observed this vow for a month, moved by compassion Thou went to the bank of Yamunā with a view to bless them.

नियमावसितौ निजाम्बरं तटसीमन्यवमुच्य तास्तदा।

यमुनाजलखेलनाकुलाः पुरतस्त्वामवलोक्य लज्जिताः ॥ ४ ॥

At the end of their worship, these *Gopikās* leaving their robes on the river-bank entered into Yamunā for taking bath. They engrossed themselves in water-sports. Seeing Thee present there, all of them felt much ashamed.

त्रपया नमिताननास्वथो वनितास्वम्बरजालमन्तिके।

निहितं परिगृह्य भूरुहो विटपं त्वं तरसाधिरूढवान् ॥ ५ ॥

Heads of all the *Gopikās* hung in shame. They kept standing as Thou collecting all their robes, kept nearby, quickly climbed the branch of a tree.

इह तावदुपेत्य नीयतां वसनं वः सुदृशो यथायथम्।

इति नर्ममृदुस्मिते त्वयि ब्रुवति व्यामुमुहे वधूजनैः ॥ ६ ॥

“O fair ones! Come near and each one receive her own robes by recognizing them.” Saying these words in gentle

befitting tone, Thou smiled. Seeing this, the maiden got immersed in love.

अयि जीव चिरं किशोर नस्तव दासीरवशीकरोषि किम् ।

प्रदिशाम्बरमम्बुजेक्षणेत्युदितस्त्वं स्मितमेव दत्तवान् ॥ ७ ॥

Then they remarked, "O Nandakiśora! May you live long, why do you thus, tease us? We are Thy handmaids. Give us our clothing." On the maidens who spoke Thus to Thee, Thou bestowed Thy soft smile.

अधिरुह्य तटं कृताञ्जलीः परिशुद्धाः स्वगतीर्निरीक्ष्य ताः ।

वसनान्यखिलान्यनुग्रहं पुनरेवं गिरमप्यदा मुदा ॥ ८ ॥

Seeing the girls come up the river bank and standing with hands folded in salutations, saying also that they were pure at heart and fully resigned to Thee, Thou gave them all their clothing along with the following words of blessing.

विदितं ननु वो मनीषितं वदितारस्त्वह योग्यमुत्तरम् ।

यमुनापुलिने सचन्द्रिकाः क्षणदा इत्यबलास्त्वमूचिवान् ॥ ९ ॥

"I have known what is your longing. You will get the proper response on moonlit nights on the banks of Yamunā." Thus, Thou responded to those womenfolk.

उपकर्ण्य भवन्मुखच्युतं मधुनिष्यन्दि वचो मृगीदृशः ।

प्रणयादयि वीक्ष्य वीक्ष्य ते वदनाब्जं शनकैर्गृहं गताः ॥ १० ॥

Hearing these honeyed words dropping from Thy mouth, the doe-eyed women reluctantly started for home casting loving, lingering looks on Thy Lotus-face.

इति नन्वनुगृह्य वल्लवीर्विपिनान्तेषु पुरेव सञ्चरन् ।

करुणाशिशिरो हरे हर त्वरया मे सकलामयावलिम् ॥ ११ ॥

O Hari! Showing mercy on the cow-herdresses, Thou roamed the woods as before. Thou are naturally cool, with compassion. Put an end to all my ailments soon.

Canto—61

Salvation of the Wives of Brāhmaṇas

ततश्च वृन्दावनतोऽतिदूरतो वनं गतस्त्वं खलु गोपगोकुलैः ।
हृदन्तरे भक्ततरद्विजाङ्गनाकदम्बकानुग्रहणग्रहं वहन् ॥ १ ॥

Once, with a view to bestowing Thy grace on Thy devotees, a group of *Brāhmaṇa* women, Thou went with the cows and cowherds to a forest settlement far away from Vṛndāvana.

ततो निरीक्ष्याशरणे वनान्तरे
किशोरलोकं क्षुधितं तृषाकुलम् ।
अदूरतो यज्ञपरान् द्विजान् प्रति
व्यसर्जयो दीदिवियाचनाय तान् ॥ २ ॥

In that uninhabited woods, the cowherd boys were oppressed with hunger and thirst. So Thou sent them to *Brāhmaṇas* who were performing a sacrifice nearby, to beg of them some food.

गतेष्वथो तेष्वभिधाय तेऽभिधां
कुमारकेष्वोदनयाचिषु प्रभो ।
श्रुतिस्थिरा अप्यभिन्युरश्रुतिं
न किञ्चिदूचुश्च महीसुरोत्तमाः ॥ ३ ॥

O Lord! When the boys asked them for food in Thy name, those noble *Brāhmaṇas* heard this request but preferred to pretend that they did not hear it and gave no reply.

अनादरात् खिन्नधियो हि बालकाः
समाययुर्युक्तमिदं हि यज्वसु ।
चिरादभक्ताः खलु ते महीसुराः
कथं हि भक्तं त्वयि तैः समर्ष्यते ॥ ४ ॥

O Lord! When the boys returned, wounded in heart with disrespect shown by the *Brāhmaṇas*, such conduct on the part of confirmed ritualist *Brāhmaṇas* was not surprising; for being

always without any *Bhakti* (devotion to the Lord cooked rice), how could they offer *Bhakta* (cooked rice) for Thee.

निवेदयध्वं गृहिणीजनाय मां
दिशेयुरन्नं करुणाकुला इमाः ।
इति स्मितार्द्रं भवतेरिता गता-
स्ते दारका दारजनं ययाचिरे ॥ ५ ॥

“Go and inform the wives of those *Brāhmaṇas* that I have arrived here. They will give you food as they possess a kind heart.” Smiling, when Thou instructed thus, the boys approached these women and asked for food.

गृहीतनाम्नि त्वयि सम्भ्रमाकुला-
श्चतुर्विधं भोज्यरसं प्रगृह्य ताः ।
चिरं धृतत्वत्प्रविलोकनाग्रहाः
स्वकैर्निरुद्धा अपि तूर्णमाययुः ॥ ६ ॥

These women who had for long entertained the desire to see Thee, they stood quickly at the mention of Thy name and immediately ran to Thee with four kinds of food, in spite of being forbidden to do so by their kith and kin.

विलोलपिच्छं चिकुरे कपोलयोः
समुल्लसत्कुण्डलमार्द्रमीक्षिते ।
निधाय बाहुं सुहृदंससीमनि
स्थितं भवन्तं समलोकयन्त ताः ॥ ७ ॥

They saw Thee standing with a hand resting on the shoulders of a friend, glance moistened with kindness, cheeks glowing with the reflection of Thy pendants and crest decorated with quivering peacock feathers.

तदा च काचित्त्वदुपागमोद्यता
गृहीतहस्ता दयितेन यज्वना ।
तदैव सञ्चिन्त्य भवन्तमञ्जसा
विवेश कैवल्यमहो कृतिन्यसौ ॥ ८ ॥

One wife of a *Brāhmaṇa*, who was ready to come to Thee, was held back by a ritual-bound *Brāhmaṇa* by holding her hand, she immediately got absorbed in contemplation on Thee and in no time attained to liberation with utmost ease. How fortunate was she!

आदाय भोज्यान्यनुगृह्य ताः पुन-
स्त्वदङ्गसङ्गस्पृहयोज्जतीर्गृहम् ।
विलोक्य यज्ञाय विसर्जयन्निमा-
श्चकर्त्त भर्तृनपि तास्वगर्हणान् ॥ ९ ॥

Though these women wished to abandon their homes and be with Thee at Thy service, Thou received their food offerings and by blessing them sent back to the sacrificial campus. Not only this, Thou made their husbands free of ill-feelings towards their wives.

निरूप्य दोषं निजमङ्गनाजने
विलोक्य भक्तिं च पुनर्विचारिभिः ।
प्रबुद्धतत्त्वैस्त्वमभिष्टुतो द्विजै-
मर्तुराधीश निरुन्धि मे गदान् ॥ १० ॥

Those *Brāhmaṇas* too, on reflection realized their mistake and recognizing the unswerving devotion to Thee, evinced by their wives. They also got enlightened of Truth and praised Thee. O Lord of Guruvāyupura assuage my woes.

□□□

Canto—62

Blocking Sacrifice to Indra

कदाचिद्गोपालान् विहितमखसम्भारविभवान्
निरीक्ष्य त्वं शौरे मघवमदमुद्ध्वंसितुमनाः ।
विजानन्नप्येतान् विनयमृदु नन्दादिपशुपा-
नपृच्छः को वायं जनक भवतामुद्यम इति ॥ १ ॥

O Vāsudeva! Once on seeing the *Gopas* engaged in

collecting many requisites for *Yajñas*. Thou intent on crushing the pride of Indra, though knowing everything, still asked *Gopas* like Nanda and others in all humility and politeness, "For what all these preparations are being made?"

बभावे नन्दस्त्वां सुत ननु विधेयो मघवतो
 मखो वर्षे वर्षे सुखयति स वर्षेण पृथिवीम्।
 नृणां वर्षायत्तं निखिलमुपजीव्यं महितले
 विशेषादस्माकं तुणसलिलजीव्या हि पशवः॥२॥

Nanda replied, "My boy, we perform a sacrifice every year for the pleasure of Indra, for he, providing rains makes the earth and its inhabitants happy. Life of all men on earth is dependent on rains, especially for us, as our cattle live on grass and water.

इति श्रुत्वा वाचं पितुरयि भवानाह सरसं
 धिगेतन्नो सत्यं मघवजनिता वृष्टिरिति यत्।
 अदृष्टं जीवानां सृजति खलु वृष्टिं समुचितं
 महारण्ये वृक्षाः किमिव बलिमिन्द्राय ददते॥३॥

O Lord! Hearing these words of father, Thou said in sweet voice, "Fie on such conviction, father, it is not true that Indra only is the cause of rains. It is the reward of past actions of living beings that brings adequate rains to them. Do the big trees in the forest give any offering to Indra?"

इदं तावत् सत्यं यदिह पशवो नः कुलधनं
 तदाजीव्यायासौ बलिरचलभर्त्रे समुचितः।
 सुरेभ्योऽप्युत्कृष्टा ननु धरणिदेवाः क्षितितले

ततस्तेऽप्याराध्या इति जगदिथ त्वं निजजनान्॥४॥

"It is true that wealth of our tribe is indeed cattle. Then offering should be made in the worship of our mountain-king Govardhana for the livelihood of our cattle. On this earth *Brāhmaṇas* are more deserving than *Devas*, so they should be worshipped." Thus, Thou told to Thy clansmen.

भवद्वाचं श्रुत्वा बहुमतियुतास्तेऽपि पशुपा
 द्विजेन्द्रानर्चन्तो बलिमददुरुच्चैः क्षितिभृते ।
 व्यधुः प्रादक्षिण्यं सुभृशमनमन्नादरयुता-
 स्त्वमादः शैलात्मा बलिमखिलमाभीरपुरतः ॥ ५ ॥

Hearing Thy words the majority of *Gopas* endorsed Thy utterance. Majority of *Gopas* worshipping the *Brāhmaṇas* made rich offerings to the Girirāja Govardhana, circumambulating it and making reverential prostrations. Thou manifesting Thyself in the form of the Mountain, consumed all the offerings in the presence of *Gopas*.

अवोचश्चैवं तान् किमिह वितथं मे निगदितं
 गिरीन्द्रो नन्वेष स्वबलिमुपभुङ्क्ते स्ववपुषा ।
 अयं गोत्रो गोत्रद्विषि च कुपिते रक्षितुमलं
 समस्तानित्युक्त्वा जहृषुरखिला गोकुलजुषः ॥ ६ ॥

Thou then told *Gopas*, "Don't you see? I was not wrong. This mountain has itself physically consumed all our offerings. Mountain is protector of cows and Indra is hostile to cows. Even if Indra be angry with us, this mountain is capable in protecting us." Saying this to *Gopas* Thou became silent, and all the *Gopas* were glad to hear these words of Thine.

परिप्रीता याताः खलु भवदुपेता ब्रजजुषो
 ब्रजं यावत्तावन्नजमखविभङ्गं निशमयन् ।
 भवन्तं जानन्नप्यधिकरजसाऽऽक्रान्तहृदयो
 न सेहे देवेन्द्रस्त्वदुपरचितात्मोन्नतिरपि ॥ ७ ॥

After the inhabitants of *Vraja* had returned to their abode with Thee in jubilation, Indra flew into rage, hearing the stoppage of the sacrifice for him. Though Indra knew Thy greatness and also he knew his status and prosperity depended on Thee, overpowered by the mode of *Rajas*, he could not brook his disrespect this way.

मनुष्यत्वं यातो मधुभिदपि देवेष्वविनयं
 विद्यते चेन्नष्टस्त्रिदशसदसां कोऽपि महिमा ।
 ततश्च ध्वंसिष्ये पशुपहतकस्य श्रियमिति
 प्रवृत्तस्त्वां जेतुं स किल मघवा दुर्मदनिधिः ॥ ८ ॥

“Insult offered by a human, though he may be Mahāviṣṇu embodied as a man, would destroy generally accepted prestige of the *Devas*. I shall destroy the entire wealth of that mean *Gopa*.” Thinking thus, Indra, finding the ocean of pride hard to be overcome, made efforts to win over Thee.

त्वदावासं हन्तुं प्रलयजलदानम्बरभुवि
 प्रहिण्वन् बिभाणः कुलिशमयमभ्रेभगमनः ।
 प्रतस्थेऽन्धैरन्तर्दहनमरुदाद्यैर्विहसितो

भवन्माया नैव त्रिभुवनपते मोहयति कम् ॥ ९ ॥

With a view to deluging Thy residence Vraja, Indra inducted heavy deluge-causing clouds in the sky and himself started on his elephant Airāwata armed with thunderbolt. That time gods like fire and wind were laughing within themselves. O Lord of all the worlds! Who is there that cannot be infatuated by Thy *Māyā*?

सुरेन्द्रः क्रुद्धश्चेद द्विजकरुणया शैलकृपया-
 प्यनातङ्कोऽस्माकं नियत इति विश्वास्य पशुपान् ।
 अहो किं नायातो गिरिभिदिति सञ्चिन्त्य निवसन्
 मरुद्गोहाधीश प्रणुद मुद्वैरिन् मम गदान् ॥ १० ॥

“If Indra has become furious in rage, there is nothing to be worried, we shall certainly be protected by the grace of *Brāhmaṇas* and the mountain (Govardhana).” Thou, convincing the *Gopas* thus, waited being present there, wondering why Indra, the wing-cutter of mountains did not turn up now! O Lord of Guruvāyupura also the enemy of Mura demon! Rid me of all ailments.

Canto—63

Lifting Govardhana

ददृशिरे किल तत्क्षणमक्षत-
 स्तनितजृम्भितकम्पितदिवत्तटाः ।
 सुषमया भवदङ्गतुलां गता
 व्रजपदोपरि वारिधरास्त्वया ॥ १ ॥

That very moment Thou sighted that clouds have overcast the sky above Vraja. They are resembling the brilliance of Thy own body and they are shaking all the quarters with continuous and increasingly threatening peals of thunder and their massiveness.

विपुलकरकमिश्रैस्तोयधारानिपातै-
 दिशि दिशि पशुपानां मण्डले दण्ड्यमाने ।
 कुपितहरिकृतान्नः पाहि पाहीति तेषां
 वचनमजित शृण्वन् मा बिभीतेत्यभाणीः ॥ २ ॥

O invincible Lord! When the *Gopas* everywhere were distressed by torrential rains accompanied with the fall of enormous hailstones, they were crying for protection from the wrath of Indra. Hearing their laments, Thou asked them not to fear.

कुल इह खलु गोत्रो दैवतं गोत्रशत्रो-
 विहतिमिह स रुन्ध्यात् को नु वः संशयोऽस्मिन् ।
 इति सहसितवादी देव गोवर्धनाद्रिं
 त्वरितमुदमुमूलो मूलतो बालदोर्भ्याम् ॥ ३ ॥

“This mountain Govardhana is the deity of our *Gopa* clan (cowherds). He will certainly protect us from the onslaught of Indra, the enemy of mountains. Have no doubt about this.” Reassuring them thus, with a smiling face, Thou uprooted the mountain with Thy tiny arms.

तदनु गिरिवरस्य प्रोद्धृतस्यास्य तावत्
 सिकतिलमृदुदेशे दूरतो वारितापे ।

परिकरपरिमिश्रान् धेनुगोपानधस्ता-
दुपनिदधदधत्था हस्तपद्मेन शैलम् ॥ ४ ॥

Then Thou held aloft the mountain with Thy one Lotus-like hand, gathering all the *Gopas*, with their belongings and cows underneath it, on its soft and sandy bed, where there was no rain water.

भवति विधृतशैले बालिकाभिर्वयस्यै-
रपि विहितविलासं केलिलापादिलोले ।
सविधमिलितधेनूरैकहस्तेन कण्डू-
यति सति पशुपालास्तोषमैषन्त सर्वे ॥ ५ ॥

While holding the mountain with one hand, Thou became playful entertaining conversations and jesting with the boys and girls and also caressed the cows that gathered around Thee.

अतिमहान् गिरिरेष तु वामके
करसरोरुहि तं धरते चिरम् ।
किमिदमद्भुतमद्भिलं न्विति
त्वदवलोकिभिराकथि गोपकैः ॥ ६ ॥

“This mountain is so huge, yet see how this little boy seems to be holding it in his left hand for such a long time. What a marvel! Can it be that the mountain has jacked itself up?” Thus, prattled many a *Gopa* witnessing Thy performance.

अहह धाष्ट्यममुष्य वटोर्गिरि
व्यथितबाहुरसाववरोपयेत् ।
इति हरिस्त्वयि बद्धविगर्हणो
दिवससप्तकमुग्रमवर्षयत् ॥ ७ ॥

“Look at the impertinence of this boy! But tired hands will force him to set down the mountain before long.” Slighting Thee thus, Indra continued to pour down heavily for seven days.

अचलति त्वयि देव पदात्पदं
गलितसर्वजले च घनोत्करे ।

अपहृते मरुता मरुतां पति-
स्त्वदभिशाङ्कितधीः समुपाव्रवत् ॥ ८ ॥

O *Deva*! Thou did not stir even a bit back nor Thou shook at all. Finding this and also finding that all the clouds have exhausted their waters and they have been scattered by the winds, Indra, the Lord of *Devas* being afraid, approached Thee.

शममुपेयुषि वर्षभरे तदा
पशुपथेनुकुले च विनिर्गते ।
भुवि विभो समुपाहितभूधरः
प्रमुदितैः पशुपैः परिरिभिषे ॥ ९ ॥

O All-pervading one! When the heavy rains had thus, ceased and the cowherds and the cows had come out in the open, Thou set down the mountain on the ground. Delighted *Gopas* embraced Thee.

धरणिमेव पुरा धृतवानसि
क्षितिधरोद्धरणे तव कः श्रमः ।
इति नुतस्त्रिदशैः कमलापते
गुरुपुरालय पालय मां गदात् ॥ १० ॥

“Thou who had lifted the whole earth (as the divine boar) in ancient times, how could Thou be tiresome by lifting of a mere mountain.” Thus, *Devas* praised Thee. O resident of Guruvāyupura and the Lord of Lakṣmī! Protect me from all my ailments.

□□□

Canto—64

Crowning as Govinda, Bringing back Nanda from Varuṇaloka

आलोक्य शैलोद्धरणादिरूपं प्रभावमुच्चैस्तव गोपलोकाः ।
विश्वेश्वरं त्वामभिमत्य विश्वे नन्दं भवज्जातकमन्वपृच्छन् ॥ १ ॥

Seeing the tremendous feat of lifting the mountain, the *Gopas* believed Thee as the Supreme Being and questioned Nanda about Thy horoscope.

गर्गोदितो निर्गदितो निजाय वर्गाय तातेन तव प्रभावः ।

पूर्वाधिकस्त्वय्यनुराग एषामैधिष्ठ तावद् बहुमानभारः ॥ २ ॥

Thy father informed the clansmen what sage (Garga) had prophesied about Thy greatness and thenceforward, their love and respect for Thee increased manifold.

ततोऽवमानोदिततत्त्वबोधः सुराधिराजः सहदिव्यगव्यः ।

उपेत्य तुष्टाव स नष्टगर्वः स्पृष्ट्वा पदाब्जं मणिमौलिना ते ॥ ३ ॥

Afterwards, Indra had realized the truth about Thee owing to his humiliating downfall. He came to Thee with his celestial cow (Surabhi). His pride had been humbled. Therefore, he, touching Thy Lotus-feet with his crown, began to eulogize Thee.

स्नेहस्तुतैस्त्वां सुरभिः पयोभिर्गोविन्दनामाङ्कितमभ्यषिञ्चत् ।

ऐरावतोपाहृतदिव्यगङ्गापाथोभिरिन्द्रोऽपि च जातहर्षः ॥ ४ ॥

The celestial cow coronated Thee out of affection with the milk flowing forth (from her udders) and christened Thee with Name Govinda; the Lord of cows. Indra also bathed Thee in great joy with the waters of the heavenly Ganges brought by his elephant Airāwata.

जगत्त्रयेशे त्वयि गोकुलेशे तथाभिषिक्ते सति गोपवाटः ।

नाकेऽपि वैकुण्ठपदेऽप्यलभ्यां श्रियं प्रपेदे भवतः प्रभावात् ॥ ५ ॥

When Thou, the Lord of the universe, were thus, anointed as the Lord of cows (Govinda), the cowherd settlement attained majesty through Thee. Such prosperity, which is not available even in heaven or in *Vaikuṇṭha*.

कदाचिदन्तर्यमुने प्रभाते स्नायन् पिता वारुणपूरुषेण ।

नीतस्तमानेतुमगाः पुरीं त्वं तां वारुणीं कारणमर्त्यरूपः ॥ ६ ॥

Once when Thy father was bathing in the Yamunā at dawn, an emissary of Varuṇa carried him away to his realm. To get him back, Thou, whose human form is only assumed for some reasons, proceeded to Varuṇa's abode.

ससम्भ्रमं तेन जलाधिपेन प्रपूजितस्त्वं प्रतिगृह्य तातम् ।

उपागतस्तत्क्षणमात्मगेहं पितावदत् तच्चरितं निजेभ्यः ॥ ७ ॥

There Varuṇa, the king of seas, at Thy unexpected appearance, getting up quickly worshipped Thee with great honour and Thou, with Thy father returned immediately to Thy home. Nanda afterwards, narrated this event to his clansmen.

हरिं विनिश्चित्य भवन्तमेतान् भवत्पदालोकनबद्धतृष्णान् ।

निरीक्ष्य विष्णो परमं पदं तद् दुरापमन्यैस्त्वमदीदृशस्तान् ॥ ८ ॥

These *Gopas*, now being convinced that Thou were Hari Himself, became intensely desirous of seeing Thy abode. So Thou showed them that abode, which is rare to be seen by any one.

स्फुरत्परानन्दरसप्रवाहप्रपूर्णकैवल्यमहापयोधौ ।

चिरं निमग्नाः खलु गोपसङ्घास्त्वयैव भूमन् पुनरुद्धृतास्ते ॥ ९ ॥

O Infinite one! The community of *Gopas* heartily remained in the ocean of *Sat-Cit-Ānanda* for long; Thou drew them back to the state of worldly consciousness.

करबदरवदेवं देव कुत्रावतारे

परपदमनवाप्यं दर्शितं भक्तिभाजाम् ।

तदिह पशुपरी त्वं हि साक्षात् परात्मा

पवनपुरनिवासिन् पाहि मामामयेभ्यः ॥ १० ॥

O *Deva*! Did Thou in any other incarnation showed to Thy devotees. Thy inaccessible abode as if it were a fruit in one's own palm. Thou are the veritable *Brahma* on this earth in the form of a cowherd boy. O resident of *Guruvāyupura*! Protect me from all ailments.

□□□

Canto—65

Coming of *Gopīs* for *Rāsa-Līlā*

गोपीजनाय कथितं नियमावसाने

मारोत्सवं त्वमथ साधयितुं प्रवृत्तः ।

सान्द्रेण चान्द्रमहसा शिशिरीकृताशे
 प्रापूरयो मुरलिकां यमुनावनान्ते ॥ १ ॥

At the end of their vow of worship of Kātyāyanī, Thou promised, "Your longing will be fulfilled in the nights of the coming autumn season." In accordance with it, Thou engaged Thyself in the sport of love. Thou sounded one night Thy flute in the woods on Yamunā-bank, bathed in the cool light of the moon.

सम्पूच्छनाभिरुदितस्वरमण्डलाभिः

सम्पूच्छयन्तमखिलं भुवनान्तरालम् ।
 त्वद्वेणुनादमुपकर्ण्य विभो तरुण्य-
 स्तत्तादृशं कम्पि चित्तविमोहमापुः ॥ २ ॥

O All-pervading one! As the clear strains of Thy flute with its ascending and descending notes filled all space, the young women of Vraja were overcome by an unparalleled fascination.

ता गेहकृत्यनिरतास्तनयप्रसक्ताः
 कान्तोपसेवनपराश्च सरोरुहाक्ष्यः ।
 सर्वं विसृज्य मुरलीरवमोहितास्ते
 कान्तारदेशमयि कान्ततनो समेताः ॥ ३ ॥

O charming Śyāmasundara! Captivated by the sound of the flute, all these Lotus-eyed women who were engaged in their household chores, to the care of children and to the service of their husbands, abandoned all such chores, rushed to the hardly accessible woods.

काश्चिन्निजाङ्गपरिभूषणमादधाना
 वेणुप्रणादमुपकर्ण्य कृतार्थभूषाः ।
 त्वामागता ननु तथैव विभूषिताभ्य-
 स्ता एव संरुचिरे तव लोचनाय ॥ ४ ॥

Some were decorating their limbs with ornaments; but had decorated only half way as they heard the sound of the flute.

They ran to Thee in that very state. To Thy eyes they appeared more captivating than the others who were fully ornamented.

हारं नितम्बभुवि काचन धारयन्ती
 काञ्चीं च कण्ठभुवि देव समागता त्वाम्।
 हारित्वमात्मजघनस्य मुकुन्द तुभ्यं
 व्यक्तं बभाष इव मुग्धमुखी विशेषात् ॥ ५ ॥

O *Deva!* O Mukunda! One *Gopī* had come wearing a necklace round her waist and a waistband round her neck as if she was thereby clearly declaring to Thee the attractiveness of her hips.

काचित् कुचे पुनरसज्जितकञ्चुलीका
 व्यामोहतः परवधूभिरलक्ष्यमाणा।
 त्वामाययौ निरुपमप्रणयातिभार-
 राज्याभिषेकविधये कलशीधरेव ॥ ६ ॥

Another came to Thee without wearing a brassiere infatuated, unnoticed by other women. It appeared as if she had come to coronate Thee as the unrivalled Emperor of the kingdom of love with her exposed breasts as two pots of water.

काश्चिद् गृहात् किल निरेतुमपारयन्त्य-
 स्वामेव देव हृदये सुदृढं विभाव्य।
 देहं विधूय परचित्सुखरूपमेकं
 त्वामाविशन् परमिमा ननु धन्यधन्याः ॥ ७ ॥

O *Deva!* Some *Gopikās* could not come out of their homes (being restricted by their kith and kin) abandoned their bodies in complete absorption in Thee through meditation and got merged in Thee, the non-dual *Sat-Cit-Ānanda*. They proved themselves the most fortunate of all.

जारात्मना न परमात्मतया स्मरन्त्यो
 नार्यो गताः परमहंसगतिं क्षणेन।
 तं त्वां प्रकाशपरमात्मतनुं कथञ्चि-
 च्चित्ते वहन्नमृतमश्रममश्नुवीय ॥ ८ ॥

These women looking upon Thee as the Supreme Being, not as their paramour, in an instant attained that goal, which is the goal of Paramaharṁsas. Please show mercy upon me so that absorbing my mind in Thee—an embodiment of illuminating God, I may easily attain immortality. Be so gracious to me.

अभ्यागताभिरभितो

व्रजसुन्दरीभि-

मुग्धस्मितार्द्रवदनः

करुणावलोकी ।

निस्सीमकान्तिजलधिस्त्वमवेक्ष्यमाणो

विश्वैकहृद्य हर मे पवनेश रोगान् ॥ १ ॥

The assembled *Gopīs* from all sides saw that Thy face is benevolent with soft smile. Thou are gazing them with Thy merciful gaze and are appearing as the boundless ocean of splendour. O Pawaneśa of the ravishing form for the hearts of all! Efface my all ailments.



Canto—66

Instructions for Dharma and Sports

उपयातानां सुदृशां कुसुमायुधबाणपातविवशानाम् ।

अभिवाञ्छितं विधातुं कृतमतिरपि ता जगाथ वाममिव ॥ १ ॥

Though Thou had resolved to fulfil the longing of beautiful-eyed women, afflicted with loveful arrows shot by the (Kāmadeva's) bow of flowers, who had come to Thee, Thou spoke to them in a contrary strain.

गगनगतं मुनिनिवहं श्रावयितुं जगिथ कुलवधूधर्मम् ।

धर्म्यं खलु ते वचनं कर्म तु नो निर्मलस्य विश्वास्थ्यम् ॥ २ ॥

The sages had assembled in the heavens. To make them hear, Thou declared the duties of well-bred women as Thy words are always in accordance with morality and ethics. They are to be lived by faith in them. Thy actions however, are not safe to be emulated. Their conduct is beyond the capacity of

the human beings, therefore, those are not to be followed.

आकर्ष्यं ते प्रतीपां वाणीमेणीदृशः परं दीनाः ।

मा मा करुणासिन्धो परित्यजेत्यतिचिरं विलेपुस्ताः ॥ ३ ॥

Hearing Thy words contrary to their expectations, these women were stricken with poignant grief and pleaded long with Thee, a veritable ocean of mercy, not to reject their suit.

तासां रुदितैर्लपितैः करुणाकुलमानसो मुरारे त्वम् ।

ताभिः समं प्रवृत्तो यमुनापुलिनेषु काममभिरन्तुम् ॥ ४ ॥

O enemy of Mura Demon! Thou were moved with pity by their weeping and pleading, Thou set out to sport with them in accordance with their wishes on the banks of Yamunā.

चन्द्रकरस्यन्दलसत्सुन्दरयमुनातटान्तवीथीषु ।

गोपीजनोत्तरीयैरापादितसंस्तरो न्यषीदस्त्वम् ॥ ५ ॥

On the sands of the Yamunā-banks gleaning with the rain of nectar, by the rays of the moon, *Gopīs* made a bed by spreading their upper garments. Thou took Thy seat on it.

सुमधुरनर्मालपनैः करसंग्रहणैश्च चुम्बनोल्लासैः ।

गाढालिङ्गनसङ्गैस्त्वमङ्गनालोकमाकुलीचकृषे ॥ ६ ॥

By sweet and frolicsome words, by clasping of hands, by kissing and by hearty embraces, Thou filled their minds with ecstatic joy.

वासोहरणदिने यद् वासोहरणं प्रतिश्रुतं तासाम् ।

तदपि विभो रसविवशस्वान्तानां कान्तसुभ्रुवामदधाः ॥ ७ ॥

What Thou had promised them on the day, Thou stole away their garments, O All-pervading one! Thou fulfilled that to satisfy these lovelorn beauties.

कन्दलितघर्मलेशं कुन्दमृदुस्मेरवक्त्रपाथोजम् ।

नन्दसुत त्वां त्रिजगत्सुन्दरमुपगूह्य नन्दिता बालाः ॥ ८ ॥

O Nandanandana! Thy body was moist through slight perspiration and Thy Lotus-face was shining with a smile that

revealed the Kunda flower-like white lustre of Thy teeth. These damsels felt exhilarated on embracing Thee, the ravisher of all the worlds by Thy beauty.

विरहेष्वङ्गारमयः शृङ्गारमयश्च सङ्गमे हि त्वम् ।
नितरामङ्गारमयस्तत्र पुनः सङ्गमेऽपि चित्रमिदम् ॥ ९ ॥

In separation Thou are felt as burning firewood and in union Thou are felt blissful, as an embodiment of loving sentiment. But wondrous it is that these women found Thee in union too possessed of dark-splendour like a black coal.

राधातुङ्गपयोधरसाधुपरीरम्भलोलुपात्मानम् ।
आराधये भवन्तं पवनपुराधीश शमय सकलगदान् ॥ १० ॥

I worship Thee, who are covetous to embrace Rādhā tightly with her swelling breasts. I pray be pleased to eradicate all my ailments.



Canto—67

Lord Disappears and Reappears

स्फुरत्परानन्दरसात्मकेन त्वया समासादितभोगलीलाः ।
असीममानन्दभरं प्रपन्ना महान्तमापुर्मदमम्बुजाक्षयः ॥ १ ॥

Engrossed in love sports with Thee, the very embodiment of Supreme Brahmic Bliss and immersed thereby in limitless joy, these Lotus-eyed *Gopikās* developed in themselves a great pride.

निलीयतेऽसौ मयि मय्यमायं रमापतिर्विश्वमनोऽभिरामः ।
इति स्म सर्वाः कलिताभिमाना निरीक्ष्य गोविन्द तिरोहितोऽभूः ॥ २ ॥

O Govinda! “Śyāmasundara, the Lord of Mahālakṣmī and ravisher of the hearts of the world, is solely attached in love to me.” Finding *Gopikās* elated with such self-pride, Thou disappeared from their midst.

राधाभिधां तावदजातगर्वामतिप्रियां गोपवधूं मुरारे ।
भवानुपादाय गतो विदूरं तथा सह स्वैरविहारकारी ॥ ३ ॥

O Enemy of Mura! Taking Rādhā with Thee a *Gopikā* who was still free from pride and therefore, exceedingly dear to Thee; self-willed Thou moved away to a distance to enjoy love-sports with her.

तिरोहितेऽथ त्वयि जाततापाः समं समेताः कमलायताक्ष्यः ।

वने वने त्वां परिमार्गयन्त्यो विषादमापुर्भगवन्नपारम् ॥ ४ ॥

O *Bhagavān*! On Thy disappearance, these *Gopa*-damsels, all alike in their poignancy of suffering, gathered together and in utmost grief went about searching for Thee from place to place in the forest.

हा चूत हा चम्पक कर्णिकार हा मल्लिके मालति बालवल्यः ।

किं वीक्षितो नो हृदयैकचौर इत्यादि तास्त्वत्प्रवणा विलेपुः ॥ ५ ॥

“O Mango, O Campaka, O Karnikāra, O Mallikā, O Mālātī, O fresh creepers, whether Thou had seen the one who had stolen our hearts?” Thus, enquiring of the trees and the flowers, they wailed likewise as they all were intensely attached to Thee.

निरीक्षितोऽयं सखि पङ्कजाक्षः पुरो ममेत्याकुलमालपन्ती ।

त्वां भावनाचक्षुषि वीक्ष्य काचित्तापं सखीनां द्विगुणीचकार ॥ ६ ॥

O friend! I see Kṛṣṇa before me, declared a distraught *Gopikā* by mental perception of Thee, which intensified the grief of them all.

त्वदात्मिकास्ता यमुनातटान्ते तवानुचक्रुः किल चेष्टितानि ।

विचित्य भूयोऽपि तथैव मानात्त्वया वियुक्तां ददुशुश्च राधाम् ॥ ७ ॥

They were wholeheartedly anchored in Thee. They began to enact Thy sportive activities in imagination on the bank of Yamunā. While again searching Thee, they saw Rādhā at one place as she too had been abandoned when pride also rose in her heart.

ततः समं ता विपिने समन्तात्तमोऽवतारावधि मार्गयन्त्यः ।

पुनर्विमिश्रा यमुनातटान्ते भृशं विलेपुश्च जगुर्गुणांस्ते ॥ ८ ॥

Then, all of them went together in search of Thee on all sides of the forest till it was not dense darkness. Afterwards, all returned and gathered to the bank of Yamunā to bemoan their fate and recount Thy attributes.

तथाव्यथासंकुलमानसानां व्रजाङ्गनानां करुणैकसिन्धो ।

जगत्त्रयीमोहनमोहनात्मा त्वं प्रादुरासीरथि मन्दहासी ॥ ९ ॥

O ocean of Mercy! Thou now reappeared with a smiling face before the *Gopikās* who were stricken with utmost grief and despair, O charmer of cupid who charms all the worlds!

सन्दिग्धसन्दर्शनमात्मकान्तं

त्वां वीक्ष्य तन्व्यः सहसा तदानीम् ।

किं किं न चक्रुः प्रमदातिभारात्

स त्वं गदात् पालय मारुतेश ॥ १० ॥

For Thy reappearance *Gopikās* had a doubt, seeing beloved one's sudden appearance, they were overjoyed and revelled in all ways. O Lord of Guruvāyupura! May Thou deign save me from my ailments.



Canto—68

Bliss of Gopikās, Loveful anguish and Consolation by Lord

तव विलोकनाद् गोपिकाजनाः प्रमदसंकुलाः पङ्कजेक्षण ।

अमृतधारया सम्प्लुता इव स्तिमिततां दधुस्त्वत्पुरोगताः ॥ १ ॥

O Lotus-eyed one! With Thy sight *Gopikās* went into raptures. Feeling themselves bathed in the stream of ambrosia, stood motionless before Thee.

तदनु काचन त्वत्कराम्बुजं सपदि गृह्णीती निर्विशङ्कितम् ।

घनपयोधरे संनिधाय सा पुलकसंवृता तस्थुषी चिरम् ॥ २ ॥

Then one *Gopikā* instantly took Thy Lotus-hand in hers and laying it on her breast without any hesitation, stood there for long, with all her hairs standing on end.

तव विभो परा कोमलं भुजं निजगलान्तरे पर्यवेष्टयत् ।
गलसमुदगतं प्राणमारुतं प्रतिनिरुन्धतीवातिहर्षुला ॥ ३ ॥

O All-pervading one! Another maddened with intense joy entwined Thy tender arm round her neck as if to hold back her breath, which she feared might escape through her throat.

अपगतत्रया कापि कामिनी तव मुखाम्बुजात् पूगचर्वितम् ।
प्रतिगृह्य तद् वक्त्रपङ्कजे निदधती गता पूर्णकामताम् ॥ ४ ॥

Another lovelorn woman, giving up every trace of shame, took a roll of chewed betel-nut from Thy mouth and put it into hers, attaining the consummation of her amorous aspiration.

विकरुणो वने संविहाय मामपगतोऽसि का त्वामिह स्पृशेत् ।
इति सरोषया तावदेकया सजललोचनं वीक्षितो भवान् ॥ ५ ॥

“Whoever among us would even touch Thee who so mercilessly deserted us in the wilderness!” Thus, one of them exclaimed in resentment as she looked at Thee with tearful eyes.

इति मुदाकुलैर्वल्लवीजनैः सममुपागतो यामुने तटे ।
मृदुकुचाम्बरैः कल्पितासने घुसृणभासुरे पर्यशोभथाः ॥ ६ ॥

Thus, Thou had a meeting on the bank of Yamunā with *Gopikās* who were filled with ecstatic joy and Thou took a seat on their heaped up upper garments stained with saffron from their breasts.

कतिविधा कृपा केऽपि सर्वतो धृतदयोदयाः केचिदाश्रिते ।
कतिचिदीदृशा मादृशेष्वपीत्यभिहितो भवान् वल्लवीजनैः ॥ ७ ॥

That time the *Gopikās* questioned this, “O Śyāmasundara! How many are forms of kindness? Some are kind to all alike, some are kind to their dependents. There are still others whose kindness is of the nature of Thy response to us, devotees.”

अथि कुमारिका नैव शङ्क्यतां कठिनता मयि प्रेमकातरे ।
मयि तु चेतसो वोऽनुवृत्तये कृतमिदं मयेत्यूचिवान् भवान् ॥ ८ ॥

“O Dear girls! Do not suspect me to be so stone-hearted. I am only concerned that there should be no breach in our love. I disappeared only to render your mind completely anchored in Me.” Thus, Thou, replied to them.

अधि निशम्यतां जीववल्लभाः प्रियतमो जनो नेदृशो मम ।

तदिह रम्यतां रम्ययामिनीष्वनुपरोधमित्यालपो विभो ॥ ९ ॥

O Mistresses of my soul! Hear that there is none as dear to me as you. We shall, therefore, sport without hindrance during these delightful nights.” Thus, O All-pervading one! Thou told them.

इति गिराधिकं मोदमेदुरैर्व्रजवधूजनैः साकमारमन् ।

कलितकौतुको रासखेलने गुरुपुरीपते पाहि मां गदात् ॥ १० ॥

With Thy these words the bliss of *Gopikās* got intensified. Thou revelling with them, became eager to have *Rāsa*-dance. O Lord of Guruvāyupura! Protect me from my ailments.



Canto—69

Rāsa-Dance

केशपाशधृतपिच्छिकावितति सञ्चलन्मकरकुण्डलं

हारजालवनमालिकाललितमङ्गरागघनसौरभम् ।

पीतचैलधृतकाञ्चिकाञ्चितमुदञ्चदंशुमणिनूपुरं

रासकेलिपरिभूषितं तव हि रूपमीश कलयामहे ॥ १ ॥

O Lord! We meditate upon Thy charming form decorated in *Rāsa*-dance. It has a bunch of peacock feathers adorning the crown; a pair of fish-marked pendants, dangling from the ears with numerous necklaces and silvan wreath of flowers have enhanced Thy graciousness and unguents smeared over the body, are emitting a strong fragrance, a girdle hemming the yellow cloth on the waist, shining gems-studded anklets on Thy feet, are glowing.

तावदेव कृतमण्डने कलितकञ्चुलीककुचमण्डले
 गण्डलोलमणिकुण्डले युवतिमण्डलेऽथ परिमण्डले ।
 अन्तरा सकलसुन्दरीयुगलमिन्दिरारमण सञ्चरन्
 मञ्जुलां तदनु रासकेलिमयि कञ्चनाभ समुपादधाः ॥ २ ॥

Gopikās decorated, already have arrayed themselves into a circle surrounding Thee, their brassieres are gracing their breasts; tremulous pendants studded with gems, are reflecting their brilliance on their cheeks. O Consort of Mahālakṣmī! O Supreme Lord! Multiplying Thyself into several forms, Thou are moving in-between the pairs of *Gopīs*.

वासुदेव तव भासमानमिह रासकेलिरससौरभं
 दूरतोऽपि खलु नारदागदितमाकलथ्य कुतुकाकुला ।
 वेषभूषणविलासपेशलविलासिनीशतसमावृता
 नाकतो युगपदागता वियति वेगतोऽथ सुरमण्डली ॥ ३ ॥

Vāsudeva! Hearing from Nārada about the sweetness and glory of Thy *Rāsa*-dance, eager from afar, the *Devas* with their womenfolk, distinguished for their expertise in personal decoration and amorous display, hurried in great joy from their heavenly abode and stationed themselves in the sky.

वेणुनादकृततानदानकल्लगानरागतियोजना-

लोभनीयमृदुपादपातकृततालमेलनमनोहरम् ।
 पाणिसंक्रणितकङ्कणं च मुहुरंसलम्बितकराम्बुजं
 श्रोणिबिम्बचलदम्बरं भजत रासकेलिरसडम्बरम् ॥ ४ ॥

Think of it, how *Rāsa*-dance began. Playing on the flute, Lord set sweet notes. The *Gopikās* sang sweet songs in unison with the same. There were the rhythmic and soft strokes of the feet in consonance with the musical mode, the clapping sound of the hands mingled with the tinkling of the bangles worn by them, the resting of hands by the dancers on each other's shoulders and the fluttering of the clothes worn round the waist.

श्रद्धया विरचितानुगानकृततारतारमधुरस्वरे
 नर्त्तनेऽथ ललिताङ्गहारलुलिताङ्गहारमणिभूषणे ।
 सम्मदेन कृतपुष्पवर्षमलमुन्मिषद् दिविषदां कुलं
 चिन्मये त्वयि निलीयमानमिव सम्मुमोह सवधूकुलम् ॥ ५ ॥

The sweet notes of the music reached higher and higher pitches as the singers raised their voice in successive strains with devotion. The delightful movements of their limbs threw the garlands and jeweled ornaments of the dancers into disarray. The *Devas* and their wives with rapturous joy showered flowers, stood thrilled and entranced as if they had got absorbed in *Sat-Cit-Ānanda*.

स्विन्नसन्नतनुवल्लरी तदनु कापि नाम पशुपाङ्गना
 कान्तमंसमवलम्बते स्म तव तान्तिभारमुकुलेक्षणा ।
 काचिदाचलितकुन्तला नवपटीरसारघनसौरभं
 वञ्चनेन तव सञ्चुचुम्ब भुजमञ्चितोरुपुलकाङ्कुरा ॥ ६ ॥

One *Gopikā* whose body was slender like a creeper, had become numb and she perspired due to much exhaustion, her eyes being half-closed, she sought rest on Thy well-formed shoulder, while another with dishevelled hair, grasped Thy arms fragrant with newly applied sandal paste and kissed as if on the pretence of smelling it and the hair on her own limbs stood on end.

कापि गण्डभुवि सन्निधाय निजगण्डमाकुलितकुण्डलं
 पुण्यपूरनिधिरन्ववाप तव पूगचर्वितरसामुतम् ।
 इन्दिराविहृतिमन्दिरं भुवनसुन्दरं हि नटनान्तरे
 त्वामवाप्य दधुरङ्गनाः किमु न सम्मदोन्मदशान्तरम् ॥ ७ ॥

Another fortunate woman pressed her cheeks bedecked with tremulous pendants with those of Thine and enjoyed tasting the nectarine juice of chewed betel from Thy mouth. Thou are the world's unparalleled beauty and the play-field of Lakṣmī. Having Thee as dancing partner, these women attained all frenzy of joy.

गानमीश विरतं क्रमेण किल वाद्यमेलनमुपारतं
 ब्रह्मसम्मदरसाकुलाः सदसि केवलं ननृतुरङ्गनाः ।
 नाविदन्नपि च नीविकां किमपि कुन्तलीमपि च कञ्चुलीं
 ज्योतिषामपि कदम्बकं दिवि विलम्बितं किमपरं ब्रुवे ॥ ८ ॥

The singing sound stopped, the sound of instruments also gradually ceased. But immersed in the Bliss of Brahman, the *Gopikās* continued to dance in that circle of dancers. Nor were they aware that their wearing cloth and brassiers had slipped and the hair had got dishevelled. Even the stars stopped their courses and stood in stillness.

मोदसीम्नि भुवनं विलाप्य विह्वतिं समाप्य च ततो विभो
 केलिसम्मृदितनिर्मलाङ्गनवधर्मलेशसुभगात्मनाम् ।
 मन्मथासहनचेतसां पशुपयोषितां सुकृतचोदित-
 स्तावदाकलितमूर्तिरादधिथ मारवीरपरमोत्सवान् ॥ ९ ॥

O All-pervading one! As the dance ended, the whole world was flooded with Supreme Bliss; and Thou inspired by the meritorious acts of *Gopikās* assumed as many forms as they were in number, and enacted a highly excellent festivity of cupid, with these women who had some drops of perspiration on their pure limbs due to exertion in dance and thus, looked more lovely and their minds were not capable of brooking any more affliction of cupid.

केलिभेदपरिलोलिताभिरतिलालिताभिरबलालिभिः
 स्वैरमीश ननु सूरजापयसि चारुनाम विह्वतिं व्यधाः ।
 काननेऽपि च विसारिशीतलकिशोरमारुतमनोहरे
 सूनसौरभमये विलेसिथ विलासिनीशतविमोहनम् ॥ १० ॥

O Lord! Accompanied by this troupe of women caressed in diverse ways and exhausted by love sports, Thou played with them freely in the waters of the Yamunā as also in the forest with its cool and gentle breeze and fragrant flowers, which dazed the women with ecstatic joy.

कामिनीरिति हि यामिनीषु खलु कामनीयकनिधे भवान्
पूर्णसम्मदरसार्णवं कमपि योगिगम्यमनुभावयन् ।

ब्रह्मशङ्करमुखानपीह पशुपाङ्गनासु बहुमानयन्
भक्तलोकगमनीयरूप कमनीय कृष्ण परिपाहि माम् ॥ ११ ॥

O Treasure-house of Beauty! Thus, during nights Thou, blessed these lovelorn *Gopikās* with Consciousness and Supreme Bliss, which *Yogīs* experience and thereby, made them respectable even for Brahmā and Śiva. O Nandanandana of lovely form attainable only to devotees! Please protect me.

□□□

Canto—70

Salvation of Sudarśana and Slaughter of
Śaṅkhacūḍa and Vṛṣabhāsura

इति त्वयि रसाकुलं रमितवल्लभे वल्लवाः
कदापि पुरमम्बिकाकमितुरम्बिकाकानने ।
समेत्य भवता समं निशि निषेव्य दिव्योत्सवं
सुखं सुषुपुरग्रसीद् व्रजपमुग्रनागस्तदा ॥ १ ॥

Immersed in delight thus, Thou had entertained Thy dear ones. Once numerous *Gopas* along with Thee went to Ambikā forest. There participating in divine festivities in the night, they were fast asleep. At that time a fierce serpent began to swallow their leader Nanda.

समुन्मुखमथोल्मुकैरभिहतेऽपि तस्मिन् बला-
दमुञ्चति भवत्पदे न्यपति पाहि पाहीति तैः ।
तदा खलु पदा भवान् समुपगम्य पस्पर्श तं
बभौ स च निजां तनुं समुपसाद्य वैद्याधरीम् ॥ २ ॥

Though thrashed with burning pieces of firewood, the serpent did not release its hold. Then the *Gopas* took the shelter at Thy feet for protection. Thou approaching the serpent touched it with Thy feet, whereupon it assumed its former form of a

shining Vidyādhara.

सुदर्शनधर प्रभो ननु सुदर्शनाख्योऽस्म्यहं
मुनीन् क्रचिदपाहसं त इह मां व्यधुर्वाहसम् ।
भवत्पदसमर्पणादमलतां गतोऽस्मीत्यसौ
स्तुवन् निजपदं ययौ व्रजपदं च गोपा मुदा ॥ ३ ॥

“O Lord, wielder of the discus, Sudarśana! I am a Gandharva by the name Sudarśana. One day I ridiculed the sages. They cursed me to be a serpent. Released from the curse by the touch of Thy feet, I have become purified.” Saying so and praising Thee, he went to his abode and *Gopas* also happily returned home.

कदापि खलु सीरिणा विहरति त्वयि स्त्रीजनै-
र्जहार धनदानुगः स किल शङ्खचूडोऽबलाः ।
अतिद्रुतमनुद्रुतस्तमथ मुक्तनारीजनं
रुरोजिथ शिरोमणिं हलभृते च तस्याददाः ॥ ४ ॥

One day, Thou were sporting with women in Balarāma's company, when Śaṅkhacūḍa, an emissary of Kubera, kidnapped a few women. Thou chased him quickly. Releasing the women he tried to run away, but Thou killed him and snatching the gem from his head gave it to Thy brother Balarāma.

दिनेषु च सुहृज्जनैः सह वनेषु लीलापरं
मनोभवमनोहरं रसितवेणुनादामृतम् ।
भवन्तममरीदुशाममृतपारणादायिनं

विचिन्त्य किमु नालपन् विरहतापिता गोपिकाः ॥ ५ ॥

Thou sported daily with Thy *Gopa*-mates in various forests, enchanting even the mind of cupid by Thy charm and playing on flute diffusing sweet sound-strains. The *Gopikās* thinking of Thee who bestowed nectar to the eyes of heavenly damsels, indulged in a variety of lamentations on account of separation from Thee,

भोजराजभृतकस्त्वथ कश्चित् कष्टदुष्टपथदुष्टिररिष्टः ।

निष्ठुराकृतिरपष्ठुनिनादस्तिष्ठते स्म भवते वृषरूपी ॥ ६ ॥

One day Thou noticed before Thee a demon—emissary of Kaṁsa named Ariṣṭa who was terrific in appearance and bellowing harshly in the disguise of a bull plotting cruelty.

शाकरोऽथ जगतीधृतिहारी मूर्तिमेष बृहतीं प्रदधानः ।

पङ्क्तिमाशु परिघूर्ण्य पशूनां छन्दसां निधिमवाप भवन्तम् ॥ ७ ॥

The bull, huge in appearance was depriving people of their courage. He staring at cattle, approached Thee who are the source of all *Vedas*.

तुङ्गशृङ्गमुखमाश्रभियन्तं संगृह्य्य रभसादभियं तम् ।

भद्ररूपमपि दैत्यमभद्रं मर्दयन्नमदयः सुरलोकम् ॥ ८ ॥

He had high horns. Though his appearance in the shape of a bull, was good but he was of a very evil nature. Fearlessly he soon pounced upon Thee. Thou rapidly caught him (by horns) and crushed him, thereby delighting the *Devas*.

चित्रमद्य भगवन् वृषघातात् सुस्थिराजनि वृषस्थितिरुर्व्याम् ।

वर्धते च वृषचेतसि भूयान् मोद इत्यभिनुतोऽसि सुरैस्त्वम् ॥ ९ ॥

Bhagavān! It is amazing that today Thou destroyed a *Vṛṣa* (Bull) and Thou also strengthened *Vṛṣa* (righteousness) in this world and thereby enhanced the joy of another *Vṛṣa* (*Dharma*). Thus, the *Devas* sang Thy praise.

औक्षकाणि परिधावत दूरं वीक्ष्यतामयमिहोक्षविभेदी ।

इत्थमात्तहसितैः सह गोपैर्गेहगस्त्वमव वातपुरेश ॥ १० ॥

“O Bulls! Flee away! Killer of oxen has come.” With *Gopas* just joking at Thee, like this Thou returned home. O Lord of *Guruvāyupura!* Kindly protect me.



Canto—71

Slaughter of Keśī and Vyoma

यत्नेषु सर्वेष्वपि नावकेशी केशी स भोजेशितुरिष्टबन्धुः ।

त्वं सिन्धुजावाप्य इतीव मत्वा सम्प्राप्तवान् सिन्धुजवाजिरूपः ॥ १ ॥

Demon Keśī was a close ally of Kaṁsa. He was never unsuccessful in his target. While Thou are attainable only by Sindhujā (Lakṣmī born of Sindhu the ocean), he considering himself a Sindhujā, (a horse from the land of Sindhu) thought that he would also succeed in casting and killing Thee. So he approached Thee in the form of a horse.

गन्धर्वतामेष गतोऽपि रूक्षैर्नादैः समुद्वेजितसर्वलोकः ।

भवद्विलोकावधि गोपवार्दीं प्रमर्द्य पापः पुनरापतत् त्वाम् ॥ २ ॥

Though he had assumed the form of a Gandharva (meaning both, a horse and a celestial singer) his voice was terrifying to frighten all the worlds. Till the wicked fellow did not notice Thee, he destroyed the *Gopa*-settlements and then attacked Thee.

ताक्ष्यार्पिताङ्घ्रेस्तव ताक्ष्य एष चिक्षेप वक्षोभुवि नाम पादम् ।

भृगोः पदाघातकथां निशम्य स्वेनापि शक्यं तदितीव मोहात् ॥ ३ ॥

Because Thou place Thy feet on the back of a Tārksya (Garuḍa), this Tārksya (horse) kicked Thee in the chest as if hearing the story of sage Bhṛgu, he was under the delusion that he could also kick Thee with impunity even like that sage.

प्रवञ्चयन्नस्य खुराञ्जलं द्रागमुं च चिक्षेपिथ दूरदूरम् ।

सम्मूर्च्छितोऽपि ह्यतिमूर्च्छितेन क्रोधोष्मणा खादितुमाद्भुतस्त्वाम् ॥ ४ ॥

Parrying the kick of his raised legs, Thou threw him to a great distance by catching his hind legs. Though he swooned there, soon he rushed at Thee, afire with rage to eat away Thee.

त्वं वाहदण्डे कृतधीश्च बाह्यदण्डं न्यधास्तस्य मुखे तदानीम् ।

तद्वृद्धिरुद्धश्चसनो गतासुः सतीभवन्नप्ययमैक्यमागात् ॥ ५ ॥

Deciding to punish it Thou immediately pushed Thy stout arms like a clutch into its mouth. As the arms swelled in size, the demon's breath stopped and it died. Thus, the Sapti (horse) also meaning seven, attained to oneness with Thee.

आलम्भमात्रेण पशोः सुराणां प्रसादके नूल इवाश्रमेधे ।

कृते त्वया हर्षवशात् सुरेन्द्रास्त्वां तुष्टुवुः केशवनामधेयम् ॥ ६ ॥

This looked like a new form of *Aśwamedha* (horse-sacrifice), giving pleasure to gods by the mere killing of that demon horse. Thus, delighted the gods christened Thee with the name of Keśava and praised Thee with that very name.

कंसाय ते शौरिसुतत्वमुक्त्वा तं तद्बधोत्कं प्रतिरुध्य वाचा ।

प्राप्तेन केशिक्षपणावसाने श्रीनारदेन त्वमभिष्टुतोऽभूः ॥ ७ ॥

“Thou are really the son of Vasudeva.” Nārada thus, informed Kaṁsa but when Kaṁsa was ready to kill Vasudeva, he was tactfully dissuaded from doing so by Nārada. After Keśī was killed, sage Nārada met Thee and sang Thy praise.

कदापि गोपैः सह काननान्ते निलायनक्रीडनलोलुपं त्वाम् ।

मयात्मजः प्राप दुरन्तमायो व्योमाभिधो व्योमचरोपरोधी ॥ ८ ॥

One day while Thou were engrossed in playing hide and seek with the *Gopa* boys in the forest, demon Maya’s son Vyoma, who had immense magical powers and had killed sky-faring beings by restraining them, approached Thee.

स चोरपालायितवल्लवेषु चोरायितो गोपशिशून् पशंश्च ।

गुहासु कृत्वा पिदधे शिलाभिस्त्वया च बुद्ध्या परिमर्दितोऽभूत् ॥ ९ ॥

Among *Gopa*-boys some were playing the part of thieves, some of sheep and some guards of sheep. The *Asura* Vyoma, being a thief, stole away the boys and the cattle and confined them in caves in mountain and sealed them with slabs of stone. Coming to know of this, Thou destroyed him.

एवंविधैश्चाद्भुतकेलिभेदैरानन्दमूर्च्छामतुलां व्रजस्य ।

पदे पदे नूतनयन्नसीमां परात्मरूपिन् पवनेश पायाः ॥ १० ॥

O Supreme Being! O Lord of Guruvāyupura! Thou were enhancing the unparalleled and boundless joy of Vraja through Thy playful and amazing activities and giving them a novelty at every turn. Thou be kind to me and save me.

Canto—72

Akrūra's Coming

कंसोऽथ नारदगिरा व्रजवासिनं त्वा-
 माकर्ण्य दीर्णहृदयः स हि गान्दिनेयम्।
 आहूय कार्मुकमखच्छलतो भवन्त-
 मानेतुमेनमहिनोदहिनाथशायिन् ॥ १ ॥

O Lord resting on the serpent bed! Hearing from Nārada that Thou dwelling in Vraja, are his enemy, the heart of Kārṣṇa was virtually rent. Calling Akrūra he commissioned him to bring Thee under the pretext to witness a sacrificial festival.

अकूर एष भवदङ्घ्रिपरश्रिराय
 त्वद्दर्शनाक्षममनाः क्षितिपालभीत्या।
 तस्याज्ञयैव पुनरीक्षितुमुद्यतस्त्वा-
 मानन्दभारमतिभूरितरं बभार ॥ २ ॥

Akrūra kept contemplating on Thy feet for long but found himself incapable of viewing Thee for fear of king Kārṣṇa. From the command of Kārṣṇa himself, he got ready to meet Thee. His mind was in raptures.

सोऽयं रथेन सुकृती भवतो निवासं
 गच्छन् मनोरथगणांस्त्वयि धार्यमाणान्।
 आस्वादयन् मुहुरपायभयेन दैवं
 सम्प्रार्थयन् पथि न किञ्चिदपि व्यजानात् ॥ ३ ॥

Blessed Akrūra was travelling in a chariot to Thy abode at Nandagrāma, his mind dwelling up on many expectations about Thee. Relishing those aspirations and fearing that there may be some obstacles, he was praying to God. He remained completely oblivious of everything on the way.

द्रक्ष्यामि वेदशतगीतगतिं पुमांसं
 स्प्रक्ष्यामि किंस्विदपि नाम परिष्वजेयम्।
 किं वक्ष्यते स खलु मां क्र नु वीक्षितः स्या-
 दित्थं निनाय स भवन्मयमेव मार्गम् ॥ ४ ॥

Shall I be fortunate enough to view the great one who is hailed by *Vedas* through hundreds of hymns? Shall I be able to touch Him to embrace Him? Will He converse with me? Where shall I meet Him? With such thoughts he travelled, his mind fully engrossed in Thee.

भूयः क्रमादभिविशन् भवदङ्घ्रिपूतं
 वृन्दावनं हरविरिञ्चसुराभिवन्द्यम् ।
 आनन्दमग्न इव लग्न इव प्रमोहे
 किं किं दशान्तरमवाप न पङ्कजाक्ष ॥ ५ ॥

O Lotus-eyed one! As he entered Vṛndāvana sanctified by Thy Lotus-feet and adorable even to Brahmā and Śiva, he was in ecstasy as if he was in a swoon. What devotional ardour did he not experience at that time?

पश्यन्नवन्दत भवद्विहतिस्थलानि
 पांसुष्ववेष्टत भवच्चरणाङ्कितेषु ।
 किं ब्रूमहे बहुजना हि तदापि जाता
 एवं तु भक्तिरला विरलाः परात्मन् ॥ ६ ॥

Akrūra made prostration at the places where Thou had sported and in the dust imprinted by Thy feet, he rolled round and round. O Supreme Being! It is beyond our power to describe his state. There were many devotees born on this earth at that time also but he was a rare devotee who had such spirit of devotion.

सायं स गोपभवनानि भवच्चरित्र-
 गीतामृतप्रसृतकर्णरसायनानि ।
 पश्यन् प्रमोदसरितेव किलोह्यमानो
 गच्छन् भवद्भवनसंनिधिमन्वयासीत् ॥ ७ ॥

Passing the houses of *Gopas*, whence flowed soothing strains of hymns in praise of Thy sports, Akrūra reached Thy residence by dusk, wafted automatically by the current of the river of bliss.

तावद्दर्शं पशुदोहविलोकलोलं
भक्तोत्तमागतिमिव प्रतिपालयन्तम्।

भूमन् भवन्तमयमग्रजवन्तमन्त-
ब्रह्मानुभूतिरससिन्धुमिवोद्धमन्तम् ॥ ८ ॥

O Infinite one! There he saw Thee first. Thou were watching with deep interest the milking of the cows. It looked as if Thou were awaiting the arrival of a great devotee. Thy elder brother was also present there. Akrūra's mind was overflowing with Brahmic Bliss.

सायंतनाप्लवविशेषविविक्तगात्रौ
द्वौ पीतनीलरुचिराम्बरलोभनीयौ।

नातिप्रपञ्चधृतभूषणचारुवेषौ
मन्दस्मितार्द्रवदनौ स युवां ददर्श ॥ ९ ॥

He saw Thee and Balarāma, both shining with smiling faces, neat and tidy after the evening bath, wearing yellow and blue clothes respectively and attractively decorated with a few ornaments only. Akrūra visioned both of Thee in this state.

दूराद्रथात्समवरुह्य नमन्तमेन-
मुत्थाप्य भक्तकुलमौलिमथोपगूहन्।
हर्षान्मिताक्षरगिरा कुशलानुयोगी
पाणिं प्रगृह्य सबलोऽथ गृहं निनेथ ॥ १० ॥

Seeing Thee from afar, Akrūra got down from the chariot and paid obeisance. This ardent devotee was raised by Thee and embraced with great joy. Enquiring about his welfare with a few words, Thou with Balarāma led him by the hand into the house.

नन्देन साकममितादरमर्चयित्वा
तं यादवं तदुदितां निशमय्य वार्ताम्।
गोपेषु भूपतिनिदेशकथां निवेद्य
नानाकथाभिरिह तेन निशामनैषीः ॥ ११ ॥

After honouring warmly the jewel of Yadu clan, Thou along

with Nanda started listening what he had to say. Conveying the order of king Kaṁsa to the *Gopas*, Thou spent with him that night conversing on various matters.

चन्द्रागृहे किमुत चन्द्रभगागृहे नु
 राधागृहे नु भवने किमु मैत्रविन्दे ।
 धूर्तो विलम्बत इति प्रमदाभिरुच्चै-
 राशङ्कितो निशि मरुत्पुरनाथ पायाः ॥ १२ ॥

On Thy being detained there at that night, *Gopikās* had loving suspicions about Thee. They thought, "Our cheat darling may be tarrying in the house of Candrāvalī or Candrabhagā or is he delaying in the house of Mitravṛṇḍā or Rādhā." Subjected to such suspicions, O Lord of Guruvāyupura! Please protect me.

□□□

Canto—73

Journey to Mathurā

निशमय्य तवाथ यानवार्ता भृशमार्ताः पशुपालबालिकास्ताः ।
 किमिदं किमिदं कथं त्वितीमाः समवेताः परिदेवितान्यकुर्वन् ॥ १ ॥

Learning about Thy impending departure to Mathurā, the *Gopikās* became much aggrieved. "What is this? What is this? And how would it be?" Saying so they gathered together and began lamenting.

करुणानिधिरेष नन्दसूनुः कथमस्मान् विसृजेदनन्यनाथाः ।
 बत नः किमु दैवमेवमासीदिति तास्त्वद्गतमानसा विलेपुः ॥ २ ॥

"Nanda's son, the very ocean of mercy is deserting us who have no other master or supporter in life except Him. Alas it seems to be a decree of our fate." Thus, they wept with their hearts anchored in Thee.

चरमप्रहरे प्रतिष्ठमानः सह पित्रा निजमित्रमण्डलैश्च ।
 परितापभरं नितम्बिनीनां शमयिष्यन् व्यमुचः सखायमेकम् ॥ ३ ॥

Towards the last watch of the night, Thou got ready to

start with Nanda and a large group of *Gopa* friends, after sending a companion to the *Gopikās* to assuage their grief.

अचिरादुपयामि संनिधिं वो भविता साधु मयैव सङ्गमश्रीः ।

अमृताम्बुनिधौ निमज्जयिष्ये द्रुतमित्याश्रसिता वधूरकार्षीः ॥ ४ ॥

“I shall come back to you soon and you will have auspicious opportunity to have My company. I shall then immerse you in the ocean of Highest Bliss.” Thus, Thou consoled these women.

सविषादभरं सयाञ्जमुच्चैरतिदूरं वनिताभिरीक्ष्यमाणः ।

मृदु तद्विशि पातयन्नपाङ्गान् सबलोऽक्रूररथेन निर्गतोऽभूः ॥ ५ ॥

Even after Thou had gone a long distance, these women kept gazing at Thee in a piteous entreating and sad mood. Thou also casting a soft sidelong glance at them, travelled together with Balarāma in the chariot of Akrūra.

अनसा बहुलेन वल्लवानां मनसा चानुगतोऽथ वल्लभानाम् ।

वनमार्तमृगं विषण्णवृक्षं समतीतो यमुनातटीमयासीः ॥ ६ ॥

Numerous carts of *Gopas* were following Thee. The mind of the beloved ones was also following Thee. Animals of the forest were stricken with grief on Thy departure and the trees also became dejected. Leaving behind all, Thou reached the bank of Yamunā.

नियमाय निमज्ज्य वारिणि त्वामभिवीक्ष्याथ रथेऽपि गान्दिनेयः ।

विवशोऽज्जनि किं त्विदं विभोस्ते ननु चित्रं त्ववलोकनं समन्तात् ॥ ७ ॥

Akrūra took a dip in the Yamunā waters for performing his morning rites then he had a vision of Thee inside the waters. Thou were also visible seated in the chariot. Seeing Thee simultaneously in two places, he was overwhelmed with surprise and was plunged into thoughts. O All-pervading one! Is there anything really surprising in experiencing Thee everywhere?

पुनरेष निमज्ज्य पुण्यशाली पुरुषं त्वां परमं भुजङ्गभोगे ।

अरिकम्बुगदाम्बुजैः स्फुरन्तं सुरसिद्धौघपरीतमालुलोके ॥ ८ ॥

When he again took a dip in water, the fortunate man that he was, he saw Thee, the Supreme Being, resting on the bed of *Ādiśeṣa*; and Thou were shining with discus, conch, mace and lotus in Thy hands and were surrounded by gods and *Siddhas* on all sides.

स तदा परमात्मसौख्यसिन्धौ विनिमग्नः प्रणुवन् प्रकारभेदैः ।

अविलोक्य पुनश्च हर्षसिन्धोरनुवृत्त्या पुलकावृतो ययौ त्वाम् ॥ ९ ॥

Immersed in the ocean of Brahmic Bliss, *Akrūra* sang Thy praises in various ways. Thy vision eventually disappeared. Due to the experience of unlimited Bliss, with his hair standing on end, he came back to Thee.

किमु शीतलिमामहान्जले यत् पुलकोऽसाविति चोदितेन तेन ।

अतिहर्षनिरुत्तरेण सार्धं रथवासी पवनेश पाहि मां त्वम् ॥ १० ॥

Was it so cold in the water that all your hair is standing on end? Thus, Thou enquired of him. On being enquired, he could not respond being overjoyed with bliss. Thou proceeded accompanying him, O Lord of *Guruvāyupura* please protect me.



Canto—74

Entry into Mathurā

सम्प्राप्तो मथुरां दिनार्धविगमे तत्रान्तरस्मिन् वस-

न्नारामे विहिताशनः सखिजनैर्यातः पुरीमीक्षितुम् ।

प्रापो राजपथं चिरश्रुतिधृतव्यालोककौतूहल-

स्त्रीपुंसोद्दग्गण्यपुण्यनिगडैराकृष्यमाणो नु किम् ॥ १ ॥

Having reached *Mathurā* by midday, halting there Thou took Thy lunch in a garden on the outskirts of the city and started to see the city with Thy companions. Thou stepped on to the main highway as if drawn by the chain made of numberless meritorious acts of men and women, who had till then only heard of Thee for long and were very anxious to see Thee in person.

त्वत्पादद्युतिवत्सरागसुभगास्त्वन्मूर्तिवद्योषितः

सम्प्राप्ता विलसत्पयोधररुचो लोला भवद्दृष्टिवत् ।

हारिण्यस्त्वदुरस्थलीवदधि ते मन्दस्मितप्रौढिव-

त्रैर्मल्योल्लसिताः कचौघरुचिवद्राजत्कलापाश्रिताः ॥ २ ॥

Young women gathered to see Thee. They resembled Thee in various aspects; first as Thy glowing feet were *Rāgasubhaga* (beautiful with reddish tinge), they were also *Rāgasubhaga* (radiant with love); just as Thy body was *Payodhararucā* (of the colour of blue rain cloud), they were also *Payodhararucā* (handsome with their shapely breasts); just as Thy eyes were *Lola* (tremulous), they were also *Lola* (extremely restive to see Thee); just as Thy chest was *Hāriṇya* (covered with garlands), they also were *Hāriṇya* (attractive to the heart); just as Thy majestic smile was *Nairmalyollasitā* (attractive by its innocence), they also were *Nairmalyollasitā* (attractive by their beauty); just as Thy crown of hair was *Kalāpāśrita* (having peacock feathers), they also were *Kalāpāśrita* (adorned with ornaments in their tresses).

तासामाकलयन्नपाङ्गवलनैर्मोदं प्रहर्षाद्भुत-

व्यालोलेषु जनेषु तत्र रजकं कंचित् पटीं प्रार्थयन् ।

कस्ते दास्यति राजकीयवसनं याहीति तेनोदितः

सद्यस्तस्य करेण शीर्षमहृथाः सोऽप्याप पुण्यां गतिम् ॥ ३ ॥

Thou were enhancing the joy of the women by sidelong glances. On that highway numerous people were seen amazingly restive. Thou asked of a washerman some clothes for Thy wearing. He retorted, "Be gone! Who will give you royal robes?" On his impertinent replying so, Thou struck off his head, that very moment giving him salvation thereby.

भूयो वायकमेकमायतमतिं तोषेण वेषोचितं

दाश्वासं स्वपदं निनेथ सुकृतं को वेद जीवात्मनाम् ।

मालाभिः स्तबकैः स्तवैरपि पुनर्मालाकृता मानितो

भक्तिं तेन वृतां दिदेशिथ परां लक्ष्मीं च लक्ष्मीपते ॥ ४ ॥

Then Thou approached a tailor, who was thoughtful and intelligent enough—He provided robes fitting to Thee. To him also Thou blessed Thy abode. Who can assess the merits of a *Jiva*? Another man a garland-maker who honoured Thee with garland and bunches of flowers and hymns of praise. Thou blessed him with devotion for which he had prayed, as also with abundance of wealth.

कुब्जामब्जविलोचनां पथि पुनर्दृष्ट्वाङ्गरागे तया

दत्ते साधु किलाङ्गरागमददास्तस्या महान्तं हृदि ।

चित्तस्थामृजुतामथ प्रथयितुं गात्रेऽपि तस्याःस्फुटं

गृह्णन् मञ्जुकरेण तामुदनयस्तावज्जगत्सुन्दरीम् ॥ ५ ॥

Next Thou saw on the road one Lotus-eyed hunchbacked woman, who provided Thee with good sandal paste and Thou also bestowed on her intense love for Thee to manifest her straightforward nature in her body. With a pull of Thy hand Thou straightened her curved form, thereby she got transformed into a celebrated beauty.

तावन्निश्चितवैभवास्तव विभो नात्यन्तपापा जना

यत्किञ्चिद् ददते स्म शक्त्यनुगुणं ताम्बूलमाल्यादिकम् ।

गृह्णानः कुसुमानि किञ्चन तदा मार्गे निबद्धाञ्जलि-

र्नातिष्ठं बत हा यतोऽद्य विपुलामार्तिं ब्रजामि प्रभो ॥ ६ ॥

O All-pervading one! All those who were not sinful by nature and so could recognize Thy majesty, presented Thee with flowers, betels and whatever else they could afford. But Alas! Pity it is that I could not stand by the roadside with folded hands with some flowers in hand. O Lord! For which lapse perhaps I am suffering from intense pain.

एष्यामीति विमुक्तयापि भगवन्नालेपदात्र्या तया

दूरात् कातरया निरीक्षितगतिस्त्वं प्राविशो गोपुरम् ।

आघोषानुमितत्वदागममहाहर्षोल्लसद्देवकी-

वक्षोजप्रगलत्पयोरसमिषात् त्वत्कीर्तिरन्तर्गता ॥ ७ ॥

O *Bhagavān*! "I shall visit your house" with this promise Thou sent the unguent-donor back, though she was pining for Thee in separation. She kept watching Thee longingly with unblinking eyes from afar, who was going ahead on the royal path. In the meanwhile, Thou entered outer gate of the city from the sound of hails and uproar, Mother Devakī sensed, "My darling son has come. Thereupon from the breasts of highly delighted Thy mother Devakī, milk flowed forth as if it heralded Thy fame in the city before Thy arrival.

आविष्टो नगरीं महोत्सववतीं कोदण्डशालां व्रजन्

माधुर्येण नु तेजसा नु पुरुषैर्दूरेण दत्तान्तरः ।

स्त्रग्भिर्भूषितमर्चितं वरधनुर्मा मेति वादात् पुरः

प्रागृह्णाः समरोपयः किल समाक्राक्षीरभाङ्क्षीरपि ॥ ८ ॥

On entering the festive city, Thou went to the bow-hall. Influenced by Thy majesty and splendour the guards from a distance gave the passage for Thy entry. There in the hall Thou saw a great bow decorated and worshipped with garlands, on just seeing it Thou lifted it up. Strange! It drew and broke before the people could object with these words, "Don't touch, Don't touch."

श्वः कंसक्षपणोत्सवस्य पुरतः प्रारम्भतूर्योपम-

श्रापध्वंसमहाध्वनिस्तव विभो देवानरोमाञ्चयत् ।

कंसस्यापि च वेपथुस्तदुदितः कोदण्डखण्डद्वयी-

चण्डाभ्याहतरक्षिपूरुषरवैरुत्कूलितोऽभूत् त्वया ॥ ९ ॥

O All-pervading one! The terrific noise produced by the breaking of the bow as if it were the drum-beat heralding the festivity of the destruction of Karṇsa on the next day. That made the *Devas* thrilled and Karṇsa trembled. Afterwards, Thou heavily belaboured the bow-keepers with the two pieces of the broken bow. Cry of the distressed bow-keepers augmented the tremor of king Karṇsa.

शिष्टैर्दुष्टजनैश्च दृष्टमहिमा प्रीत्या च भीत्या ततः

सम्पश्यन् पुरसम्पदं प्रविचरन् सायं गतो वाटिकाम्।

श्रीदाप्ता सह राधिकाविरहजं खेदं वदन् प्रस्वप-

न्नानन्दन्नवतारकार्यघटनाद् वातेश संरक्ष माम् ॥ १० ॥

That day the good people saw Thy greatness with love and the wicked by dread. Seeing all the attractive sights of the city and moving about, Thou returned in the evening to the garden for rest. There Thou slept conversing with Śrīdāmā regarding the pangs of separation from Rādhā. O Lord of Guruvāyupura! Being delightful with the gradual fulfilment of the purpose of the incarnation, please protect me.



Canto—75

Salvation of Kaṁsa and Others

प्रातः संत्रस्तभोजक्षितिपतिवचसा प्रस्तुते मल्लतूर्ये

सङ्घे राज्ञां च मञ्जानभिययुषि गते नन्दगोपेऽपि हर्म्यम्।

कंसे सौधाधिरूढे त्वमपि सहबलः सानुगश्चारुवेषो

रङ्गद्वारं गतोऽभूः कुपितकुवलयापीडनागावलीढम् ॥ १ ॥

Early in the morning at the bidding of the frightened King of Bhoja, Kaṁsa, the commencement of the wrestling match was announced by the beat of drums. When for witnessing the match all the visiting kings took their elevated seats, Nanda had also taken his seat on a dais. Kaṁsa himself had ascended to the top floor of his palace. Thou along with Balarāma dressed in attractive attire and accompanied by Thy friends arrived at the gate of the arena where excited elephant Kuvalayāpīḍa was stationed obstructing Thy path.

पापिष्ठपेहि मार्गाद् द्रुतमिति वचसा निष्ठुरकुब्जबुद्धे-

रम्बघ्नस्य प्रणोदादधिकजवजुषा हस्तिना गृह्यमाणः।

केलीमुक्तोऽथ गोपीकुचकलशचिरस्पर्धिर्न कुम्भमस्य

व्याहृत्यालीयथास्त्वं चरणभुवि पुनर्निर्गतो वल्गुहासी ॥ २ ॥

Thou rebuking him said, "O evil-minded! Get away from the path." By Thy reprimand the cruel elephant-keeper became furious. He directed the elephant to charge Thee. Rapidly pouncing upon Thee, the elephant caught up Thee but Thou easily released Thyself and gave a blow on its bulging forehead, which had long in rivalry with the breasts of Thy *Gopikās*. Thou hid Thyself between its legs and came out soon smilingly.

हस्तप्राप्योऽप्यगम्यो झटिति मुनिजनस्येव धावन् गजेन्द्रं

क्रीडन्नापत्य भूमौ पुनरभिपततस्तस्य दन्तं सजीवम् ।

मूलादुन्मूल्य तन्मूलगमहितमहामौक्तिकान्यात्ममित्रे

प्रादास्त्वं हारमेभिर्ललितविरचितं राधिकायै दिशेति ॥ ३ ॥

Thou coming almost cast within the grasp of the elephant's trunk but it could not catch Thee as the sages cannot catch Thee by meditation. Thou rushed at it as if playing and Thou knowingly fell on the ground. Seeing this it attacked Thee again. Thou pulled out its tusks by roots along with life and extracting the priceless pearls embedded therein, handed them over to Thy friend *Sudāmā* and said, "Make a necklace with these pearls and present it to *Rādhā*."

गृह्णानं दन्तमंसे युतमथ हलिना रङ्गमङ्गाविशन्तं

त्वां मङ्गल्याङ्गभङ्गीरभसहृतमनोलोचना वीक्ष्य लोकाः ।

हं हो धन्यो नु नन्दो नहि नहि पशुपालाङ्गना नो यशोदा

नो नो धन्येक्षणाः स्मस्त्रिजगति वयमेवेति सर्वे शशंसुः ॥ ४ ॥

With one tusk on Thy shoulder and another tusk on *Balarāma*'s shoulder, both of Thee entered the arena. The grace and beauty of Thy face captivated the mind and eyes of the people. Then they remarked, "Nanda, indeed, (of whose son he is) is the most fortunate of men in all the three worlds, blessed are *Gopikās*, *Nay* (being mother) *Yaśodā* is supremely blessed. Our eyes are blessed as they are witnessing them and we have surpassed all and thus, are the highly blessed in the three worlds.

पूर्णं ब्रह्मैव साक्षान्निरवधिपरमानन्दसान्द्रप्रकाशं
 गोपेषु त्वं व्यलासीर्न खलु बहुजनैस्तावदावेदितोऽभूः ।
 दृष्ट्वाथ त्वां तदेदंप्रथममुपगते पुण्यकाले जनौघाः
 पूर्णानन्दा विपापाः सरसमभिजगुस्त्वत्कृतानि स्मृतानि ॥ ५ ॥

Thou are boundless Supreme Bliss solidified and radiant embodiment of *Brahma*. Even being so descending among *Gopas*, Thou frolicsomenely sported. But most of the people had no knowledge of this truth about Thee. As the time for fruition of their merits had come, that group of people witnessing Thee for the first time, became free of sins and were steeped in bliss. They recollected Thy sportive activities and recounted them in glee.

चाणूरो मल्लवीरस्तदनु नृपगिरा मुष्टिको मुष्टिशाली
 त्वां रामं चाभिपेदे झटझटिति मिथो मुष्टिपातातिरूक्षम् ।
 उत्पातापातनाकर्षणविविधरणान्यासतां तत्र चित्रं
 मृत्योः प्रागेव मल्लप्रभुरगमदयं भूरिशो बन्धमोक्षान् ॥ ६ ॥

By the order of king Kaṁsa, the powerful and expert wrestler, Cāṇūra dared with Thee and famous for his punches, Muṣṭika dared with Balarāma. Mutual attacks with punches were producing fierce vibrating sound. Then followed the wrestling bouts with their various tactics like throwing up, felling down on the ground and pulling by hands. Amazing it was the leading wrestler Cāṇūra even before death had several turns of bondage and liberation (He was in Thy grip many times and got released).

हा धिक् कष्टं कुमारौ सुललितवपुषौ मल्लवीरौ कठोरौ
 न द्रक्ष्यामो ब्रजामस्त्वरितमिति जने भाषमाणे तदानीम् ।
 चाणूरं तं करोद्भ्रामणविगलदसुं पोथयामासिथोर्व्यं
 पिष्टोऽभून्मुष्टिकोऽपि द्रुतमथ हलिना नष्टशिष्टैर्दधावे ॥ ७ ॥

“Woe to us! Here are these tender boys on the one hand and on the other are hard wrestlers like thunderbolt, this is injustice.

We would not see such an unequal duel. We shall leave this place at once." When people were making such uproar, meanwhile Thou threw Cānūra on the ground who became dead even while Thou were whirling him round and round in the sky. Balarāma too soon plastered Muṣṭika lifeless. The rest of the wrestlers fled away.

कंसः संवार्य तूर्यं खलमतिरविदन् कार्यमार्यान् पितुंस्ता-

नाहन्तुं व्याप्तमूर्तेस्तव च समशिषद् दूरमुत्सारणाय ।

रुष्टो दुष्टोक्तिभिस्त्वं गरुड इव गिरिं मञ्जमञ्जुदञ्चत्

खड्गव्यावल्वादुस्संग्रहमपि च हठात् प्राग्रहीरौग्रसेनिम् ॥ ८ ॥

The evil-minded Kaṁsa got the trumpets silenced. He was confused about the next course of action and ordered his men to kill Thy venerable parents and drive Thee, the All-pervading one to some far off place. Enraged at these words of cruel Kaṁsa, Thou sprang up to the elevated throne like Garuḍa ascends the peak of a mountain, Though Kaṁsa was brandishing his bare sword, and it was difficult to grip him.

सद्यो निष्पिष्टसंधिं भुवि नरपतिमापात्य तस्योपरिष्ठात्

त्वध्यापात्ये तदैव त्वदुपरि पतिता नाकिनां पुष्पवृष्टिः ।

किं किं ब्रूमस्तदानीं सततमपि भिया त्वद्गतात्मा स भजे

सायुज्यं त्वद्बोधोत्था परम परमिद्यं वासना कालनेमेः ॥ ९ ॥

Hurling the king Kaṁsa to the ground with all his joints shattered. Thyself jumped down on his body. Simultaneously a rain of flowers showered by the *Devas*, fell on Thee. Wonder of wonders Kaṁsa, who had engrossed his mind completely in Thee, being afraid of Thee, attained liberation merging in Thee. O Supreme Being! It was his latent desire, as Kālanemi in his previous birth, that he should be slaughtered by Thee as Viṣṇu in that incarnation.

तद्भातूनष्ट पिष्ट्वा द्रुतमथ पितरौ संनमन्नृगसेनं

कृत्वा राजानमुच्चैर्यदुकुलमखिलं मोदयन् कामदानैः ।

भक्तानामुत्तमं चोद्धवममरगुरोरात्मनीतिं सखायं

लब्ध्वा तुष्टो नगर्या पवनपुरपते रुन्धि मे सर्वरोगान् ॥ १० ॥

After killing the eight brothers of Karna, Thou made obeisance to Thy parents (Vasudeva and Devakī) and crowned Ugrasena as king. Thereby gladdening the clan of *Yadus* by the fulfilment of their cherished desire. Thou felt well satisfied by getting the Supreme devotee Uddhava who had received instructions in ethics from Vṛhaspati, the teacher of gods, as Thy friend and thou continued to live in the city. O Lord of Guruvāyupura, please cure me of all my ailments.



Canto—76

Śrī Kṛṣṇa-Balarāma in Gurukula and
Uddhava as Messenger

गत्वा सांदीपनिमथ चतुष्षष्टिमात्रैरहोभिः

सर्वज्ञस्त्वं सह मुसलिना सर्वविद्या गृहीत्वा।

पुत्रं नष्टं यमनिलयनादाहतं दक्षिणार्थं

दत्त्वा तस्मै निजपुरमगा नादयन् पाञ्चजन्यम् ॥ १ ॥

Being omniscient even then Thou with Balarāma went to sage Sāndīpani to gain all knowledge. There Thou mastered all knowledge in a mere period of sixty-four days. As a gift to the teacher, Thou restored his dead son from Yama's abode and returned back to the city blowing Thy conch *Pāñcajanya*.

स्मृत्वा स्मृत्वा पशुपसुदुशः प्रेमभारप्रणुन्नाः

कारुण्येन त्वमपि विवशः प्राहिणोरुद्धवं तम्।

किं चामुष्मै परमसुहृदे भक्तवर्याय तासां

भक्त्युद्रेकं सकलभुवने दुर्लभं दर्शयिष्यन् ॥ २ ॥

Gopikās were spell-bound by their love for Thee and were constantly remembering Thee. Thou were also remembering them, and were moved by kindness towards them. Hence Thou

sent Thy friend Uddhava to Vraja to have information about Vraja and also there was one specific purpose. Thou wanted to demonstrate to Thy friend and one of the best devotees Uddhava, the intense and unparalleled love of *Gopikās*.

त्वन्माहात्म्यप्रथिमपिशुनं गोकुलं प्राप्य सायं
 त्वद्वार्ताभिर्बहु स रमयामास नन्दं यशोदाम् ।
 प्रातर्दृष्ट्वा मणिमयरथं शङ्किताः पङ्कजाक्षयः
 श्रुत्वा प्राप्तं भवदनुचरं त्यक्तकार्याः समीयुः ॥ ३ ॥

It was towards evening that Uddhava arrived at Gokula which was revealing Thy greatness through its prosperity acquired because of Thy erstwhile presence. Meeting Nanda and Yaśodā he delighted them much with welfare-news about Thee. In the morning the *Gopikās* by the sight of the jewelled chariot, suspected Thy arrival. Knowing that Thy friend Uddhava had come, they hastened to meet him leaving aside all domestic chores.

दृष्ट्वा चैनं त्वदुपमलसद्वेषभूषाभिरामं
 स्मृत्वा स्मृत्वा तव विलसितान्युच्चकैस्तानि तानि ।
 रुद्धालापाः कथमपि पुनर्गद्गदां वाचमूचुः
 सौजन्यादीन्निजपरभिदामप्यलं विस्मरन्त्यः ॥ ४ ॥

Seeing Uddhava dressed and adorned like Thee, Thy memory was refreshed in their mind and remembering Thy sportive plays, they became speechless. Afterwards, they addressed Uddhava in faltering speech. They forgot to do even ordinary courtesies and were oblivious of the distinction between themselves and others.

श्रीमन् किं त्वं पितृजनकृते प्रेषितो निर्दयेन
 क्रासौ कान्तो नगरसुदृशां हा हरे नाथ पायाः ।
 आश्लेषाणाममृतवपुषो हन्त ते चुम्बनाना-
 मुन्मादानां कुहकवचसां विस्मरेत् कान्त का वा ॥ ५ ॥

They enquired, "Sir, is it not that the heartless has sent you to meet only his father and mother to delight them? Where is the

paramour of the beautiful women of the city Mathurā? O Hari, O Lord, O beloved one! Save us! How can a woman forget Thy delightful embraces, kisses, loving sports and frolicsome words?

रासक्रीडालुलितललितं विश्लथत्केशपाशं
मन्दोद्भिन्नश्रमजलकणं लोभनीयं त्वदङ्गम् ।
कारुण्याब्धे सकृदपि समालिङ्गितुं दर्शयेति
प्रेमोन्मादाद् भुवनमदन त्वत्प्रियास्त्वां विलेपुः ॥ ६ ॥

O Ocean of Mercy! Reveal Thyself unto us so that we may once embrace that form of Thine moistened by perspiration and its hair being dishevelled due to exertion and being restive in *Rāsa*-dance. It appeared extremely charming. O Charmer of the world! Thy beloved ones wailed for Thee in the frenzy of their love.

एवम्प्रायैर्विवशवचनैराकुला गोपिकास्ता-
स्त्वत्संदेशैः प्रकृतिमनयत् सोऽथ विज्ञानगर्भैः ।
भूयस्ताभिर्मुदितमतिभिस्त्वन्मयीभिर्वधूभि-
स्तत्तद्द्वार्तासरसमनयत् कानिचिद्वासराणि ॥ ७ ॥

Gopikās were overwhelmed with love for Thee and speaking such loving words, Uddhava comforted them with Thy message of deep spiritual import. Uddhava spent in their midst several days conversing with them regarding Thy exploits. They were absorbed in Thee with their inner sense in raptures.

त्वत्प्रोद्गानैः सहितमनिशं सर्वतो गेहकृत्यं
त्वद्दार्तैव प्रसरति मिथः सैव चोत्स्वापलापाः ।
चेष्टाः प्रायस्त्वदनुकृतयस्त्वन्मयं सर्वमेवं
दृष्ट्वा तत्र व्यमुहदधिकं विस्मयादुद्भवोऽयम् ॥ ८ ॥

There *Gopikās* were constantly singing Thy sportive activities while engaged in domestic chores. They were ever conversing about Thee among themselves even speaking about Thee in dream. They were moving about with a sense of identification with Thy movements. Thus, seeing them completely

absorbed in Thee, Uddhava, was wonder-struck and was stunned.

राधाया मे प्रियतममिदं मत्प्रियैवं ब्रवीति
 त्वं किं मौनं कलयसि सखे मानिनी मत्प्रियेव ।
 इत्याद्येव प्रवदति सखि त्वत्प्रियो निर्जने मा-
 मित्थंवादैररमयदयं त्वत्प्रियामुत्पलाक्षीम् ॥ ९ ॥

Uddhava addressed Rādhā, "O dear Rādhā!" Kṛṣṇa is accustomed to talk to me about Thee in privacy. My Rādhā, likes this; My dear one is in the habit of speaking in this way; why do you, keep silent like that sensitive girl etc." Recounting these loving words, Uddhava delighted the heart of Thy beloved, Lotus-eyed Rādhā.

एष्यामि द्रागनुपगमनं केवलं कार्यभाराद्
 विश्लेषेऽपि स्मरणदृढतासम्भवान्मास्तु खेदः ।
 ब्रह्मानन्दे मिलति नचिरात् सङ्गमो वा वियोग-
 स्तुल्यो वः स्यादिति तव गिरा सोऽकरोन्निर्व्यथास्ताः ॥ १० ॥

"I shall be returning soon. I am held back here only due to pressure of duties. Do not grieve. Separation only blossoms love. Soon you will attain the Brahmic bliss, which will make you experience separation and union as equally blissful." With this message of Thine, Uddhava pacified their agony.

एवं भक्तिः सकलभुवने नेक्षिता न श्रुता वा
 किं शास्त्रौषैः किमिह तपसा गोपिकाभ्यो नमोऽस्तु ।
 इत्यानन्दाकुलमुपगतं गोकुलादुद्धवं तं
 दृष्ट्वा हृष्टो गुरुपुरपते पाहि मामामयौघात् ॥ ११ ॥

"In all the worlds none has witnessed or heard of divine love equal to that of *Gopīs*. What is the use of the study of scriptures or of austere practices? I bow down to *Gopikās*. Thus experiencing, Uddhava returned from Gokula steeped in bliss; Thou were extremely delighted. O Lord of Guruvāyupura! Protect me from all my ailments.

Canto—77

Fulfilment of Kubjā, Fight with Jarāsandha

सैरन्ध्र्यास्तदनु चिरं स्मरातुराया
 यातोऽभूः सललितमुद्धवेन सार्धम् ।
 आवासं त्वदुपगमोत्सवं सदैव
 ध्यायन्त्याः प्रतिदिनवाससज्जिकायाः ॥ १ ॥

One day accompanied with Uddhava, Thou well dressed and adorned, went to the house of Sairandhrī (Kubjā). She being extremely lovelorn always thought of the festivity of Thy arrival.

उपगते त्वयि पूर्णमनोरथां
 प्रमदसम्भ्रमकम्प्रपयोधराम् ।
 विविधमाननमादधतीं मुदा
 रहसि तां रमयाञ्चकृषे सुखम् ॥ २ ॥

Thou in privacy sported with her. She delighted with the fulfilment of her long cherished longing, moved about with her breasts heaving with excessive excitement and accorded Thee warm welcome in various ways.

पृष्टा वरं पुनरसाववृणोद्धराकी
 भूयस्त्वया सुरतमेव निशान्तरेषु ।
 सायुज्यमस्त्विति वदेद् बुध एव कामं
 सामीप्यमस्त्वनिशमित्यपि नाब्रवीत् किम् ॥ ३ ॥

Thou asked her to seek any boon. That simpleton woman prayed that she might spend more nights with Thee. "Bless us salvation of union (Sāyujya) with Thee." Such boon only the wise may pray for; otherwise why did not she pray for "abidance ever near Thee!"

ततो भवान् देव निशासु कासुचि-
 न्मृगीदृशं तां निभृतं विनोदयन् ।
 अदादुपश्लोक इति श्रुतं सुतं
 स नारदात् सात्वततन्त्रविद्वभौ ॥ ४ ॥

O *Deva!* Thou spent some nights with her conferring on doe-eyed damsel, the greatest delight. Thou begot on her a son Upaśloka. He learnt *Sātvata Saṁhitā* from the sage Nārada and was renowned.

अक्रूरमन्दिरमितोऽथ बलोद्धवाभ्या-
 मभ्यर्चितो बहु नृतो मुदितेन तेन।
 एनं विसृज्य विपिनागतपाण्डवेय-
 वृत्तं विवेदिथ तथा धृतराष्ट्रचेष्टाम् ॥ ५ ॥

Afterwards, Thou, with Balarāma, visited the house of Akrūra, who joyfully worshipped and praised Thee. Then sending him out to Hastināpura, gathered all information about the *Pāṇḍavas* who had returned from the exile in forest and about the doings of Dhṛtarāṣṭra.

विघाताज्जामातुः परमसुहृदो भोजनृपते-
 र्जरासंधे रुन्धत्यनवधिरुषान्धेऽथ मथुराम्।
 रथाद्यैर्द्वौर्लब्धैः कतिपयबलस्त्वं बलयुत-
 स्त्रयोविंशत्यक्षौहिणि तदुपनीतं समहृथाः ॥ ६ ॥

King Jarāsandha was inflamed with terrible rage hearing the death of his close friend and son-in-law Karṇsa. He came with a huge army and besieged the city of Mathurā. Coming out of the city with a small army and taking the chariots and other equipments, sent from heaven, Thou along with Balarāma, destroyed the army of Jarāsandha consisting of twenty-three *Akṣauhiṇīs* of troops.

बद्धं बलादथ बलेन बलोत्तरं त्वं
 भूयो बलोद्यमरसेन मुमोचिथैनम्।

निश्शेषदिग्जयसमाहृतविश्वसैन्यात्
 कोऽन्यस्ततो हि बलपौरुषवांस्तदानीम् ॥ ७ ॥

Balarāma captured and bound up Jarāsandha of great prowess. But Thou released him with the motive that he would again return with a huge army. For, at that time there was none

more powerful than Jarāsandha as he had conquered all the kings of the time and their armies were also under his command.

भग्नः स लग्नहृदयोऽपि नृपैः प्रणुनो
युद्धे त्वया व्यधित षोडशकृत्व एवम् ।
अक्षौहिणीः शिव शिवास्य जघन्थ विष्णो
सम्भूय सैकनवतित्रिंशत् तदानीम् ॥ ८ ॥

O Viṣṇu! Though defeated in battle, Jarāsandha urged on by his satellite kings attacked Thee in this way for sixteen times. It is astonishing that Thou altogether in all those battles destroyed three hundred and ninety-one *Akṣauhīnīs* of his troops. Thus, he was defeated seventeen (1+16) times by Thee.

अष्टादशोऽस्य समरे समुपेयुषि त्वं
दृष्ट्वा पुरोऽथ यवनं यवनत्रिकोट्या ।
त्वष्ट्रा विधाप्य पुरमाशु पयोधिमध्ये
तत्राथ योगबलतः स्वजनाननैषीः ॥ ९ ॥

When Jarāsandha was coming for the eighteenth attack, Thou saw with him Kālayavana with an army of three crores of *Yavanas*. Thou had got built a new city by Viśvakarmā in an island in the sea and transferred all Thy people to that for safty by Thy Yogic powers.

पद्भ्यां त्वं पद्ममाली चकित इव पुरान्निर्गतो धावमानो
म्लेच्छेशेनानुयातो वधसुकृतविहीनेन शैले न्यलैषीः ।
सुसेनाङ्घ्र्याहतेन द्रुतमथ मुचुकुन्देन भस्मीकृतेऽस्मिन्
भूपायास्मै गुहान्ते सुललितवपुषा तस्थिषे भक्तिभाजे ॥ १० ॥

Thou adorned with a Lotus-wreath, came out of the city (Mathurā) on foot and simulated flight. The *Yavana* leader Kālayavana who did not have the merit to die at Thy hand, came in hot pursuit. Thou disappeared near a hill in a cave where king Mucukunda was lying asleep. Mistaking the king for Thee, the *Yavana* kicked at him only to be reduced to ashes by the angry look of the awakened king (who had a boon to

this effect). Thou manifested Thy very bewitching form before the devout king in the cave.

ऐश्वकोऽहं विरक्तोऽस्यखिलनृपसुखे त्वत्प्रसादैककाङ्क्षी

हा देवेति स्तुवन्तं वरविततिषु तं निःस्पृहं वीक्ष्य हृष्यन्।

मुक्तेस्तुल्यां च भक्तिं धृतसकलमलां मोक्षमप्याशु दत्त्वा

कार्यं हिंसाविशुद्ध्यै तप इति च तदा प्रात्थ लोकप्रतीत्यै ॥ ११ ॥

“I am of the royal family of Ikṣvākus. I have renounced all enjoyments of royal life. I am desirous only of Thy grace.” Hearing this, Thou were pleased to find that the king does not seek any boon and he is quite desireless. Thou blessed him with devotion, which would devour all his sins and also granted salvation and directed him to perform austerities in expiation for the violence inflicted during the discharge of kingly duties.

तदनु मथुरां गत्वा हत्वा चमूं यवनाहतां

मगधपतिना मार्गे सैन्यैः पुरेव निवारितः।

चरमविजयं दर्पायास्मै प्रदाय पलायितो

जलधिनगरीं यातो वातालयेश्चर पाहि माम् ॥ १२ ॥

Afterwards, returning to Mathurā, Thou destroyed the army that Kālayavana had brought with him and departed for Dwārakā. On the way Thou were checked again by Jarāsandha with his army. In this eighteenth battle, to inflate his pride, yielding a final victory to him, Thou fled away incognito to Dwārakāpurī situated in the ocean. O Lord of Guruvāyupura protect me.

□□□

Canto—78

Marriage of Balarāma, Śrī Kṛṣṇa to attend
Rukmiṇī's Swayamvara

त्रिदशवर्धकिवर्धितकौशलं त्रिदशदत्तसमस्तविभूतिमत्।

जलधिमध्यगतं त्वमभूषयो नवपुरं वपुरञ्चितरोचिषा ॥ १ ॥

By the splendour of Thy personality Thou enhanced the

excellence of new sea-girt city of Thine, on which, Viśwakarmā had spent all his skill and the *Devas* had lavished all their divine embellishments.

ददुषि रेवतभूभृति रेवतीं हलभृते तनयां विधिशासनात् ।

महितमुत्सवघोषमपूपुषः समुदितैर्मुदितैः सह यादवैः ॥ २ ॥

At the bidding of Brahmā, king Revata bestowed his daughter Revatī in marriage to Balarāma. Thou along with a large gathering of the *Yādavas* celebrated the occasion as a grand festival.

अथ विदर्भसुतां खलु रुक्मिणीं प्रणयिनीं त्वयि देव सहोदरः ।

स्वयमदित्सत चेदिमहीभुजे स्वतमसा तमसाधुमुपाश्रयन् ॥ ३ ॥

O Deva! Rukmiṇī was in love with Thee. But her brother Rukmī alone wanted her to marry to Śiśupāla, the king of the Cedis. Due to his own ignorance, he had taken the shelter of that evil-minded king of Cedis.

चिरधृतप्रणया त्वयि बालिका सपदि काङ्क्षितभङ्गसमाकुला ।

तव निवेदयितुं द्विजमादिशत् स्वकदनं कदनङ्गविनिर्मितम् ॥ ४ ॥

The tender-hearted Rukmiṇī who had set her heart on Thee for long and who was distressed at the sudden threat to the fulfilment of her desire, sent a *Brāhmaṇa* as a messenger to Thee to entreat her distress brought about by cruel cupid.

द्विजसुतोऽपि च तूर्णमुपाययौ तव पुरं हि दुराशदुरासदम् ।

मुदमवाप च सादरपूजितः स भवता भवतापहृता स्वयम् ॥ ५ ॥

That *Brāhmaṇa* arrived soon in Thy city, which is accessible with difficulty to people with bad intentions. He felt much delighted with the cordial reception accorded by Thee who are the rescuer of people from the travails of *Samsāra*.

स च भवन्तमवोचत कुण्डिने नृपसुता खलु राजति रुक्मिणी ।

त्वयि समुत्सुकया निजधीरतारहितया हि तया प्रहितोऽस्म्यहम् ॥ ६ ॥

He said to Thee, "*Bhagavān!* In the city of Kuṇḍina there shines a princess Rukmiṇī. She has ardent love for Thee. But

on account of her desire being thwarted, she has become perplexed. Therefore, she has sent me to Thee.”

तव हतास्मि पुरैव गुणैरहं हरति मां किल चेदिनृपोऽधुना ।

अयि कृपालय पालय मामिति प्रजगदे जगदेकपते तथा ॥ ७ ॥

“O Master of all the worlds! O the ocean of mercy! Thou have captured my mind by Thy excellences but now it seems that Śiśupāla, the king of Cedis will carry me away, so save me.”

अशरणां यदि मां त्वमुपेक्षसे सपदि जीवितमेव जहाम्यहम् ।

इति गिरा सुतनोरतनोद् भृशं सुहृदयं हृदयं तव कातरम् ॥ ८ ॥

“If Thou would be indifferent to me, a helpless girl, I shall immediately breathe my last.” With this message of beautiful Rukmiṇī, the good-hearted *Brāhmaṇa* made Thy heart vibrating with love.

अकथयस्त्वमथैनमये सखे तदधिका मम मन्मथवेदना ।

नृपसमक्षमुपेत्य हराम्यहं तदयि तां दयितामसितेक्षणाम् ॥ ९ ॥

Thou told the *Brāhmaṇa* “O Friend! The pangs of love are more intense in my heart than hers. Therefore, I shall Myself go there and capture dove-eyed dear Rukmiṇī in the very presence of all the kings.”

प्रमुदितेन च तेन समं तदा रथगतो लघु कुण्डिनमेयिवान् ।

गुरुमरुत्पुरनायक मे भवान् वितनुतां तनुतामखिलापदाम् ॥ १० ॥

Thou soon set out for Kuṇḍina with jubilant *Brāhmaṇa*, getting into the chariot and reached there in a short time. O Lord of Guruvāyupura! Relieve me of my distress.

□□□

Canto—79

Marriage of Rukmiṇī

बलसमेतबलानुगतो भवान् पुरमगाहत भीष्मकमानितः ।

द्विजसुतं त्वदुपागमवादिनं धृतरसा तरसा प्रणनाम सा ॥ १ ॥

In apprehension of the strife, Balarāma followed Thee with the army. On Thy arrival, being respectfully received by king Bhīṣmaka, Thou entered the city. That *Brāhmaṇa* went to Rukmiṇī to inform her of Thy arrival. Overjoyed Rukmiṇī quickly placing her hand on the ground saluted that *Brāhmaṇa*.

भुवनकान्तमवेक्ष्य भवद्वपुर्नृपसुतस्य निशम्य च चेष्टितम् ।

विपुलखेदजुषां पुरवासिनां सरुदितैरुदितैरगमन्निशा ॥ २ ॥

Seeing Thy world-bewitching form and hearing about the evil decision of prince Rukmī, the people of Kuṇḍina were overwhelmed with grief and spent the night with tears in their eyes conversing themselves on this subject.

तदनु वन्दितुमिन्दुमुखी शिवां विहितमङ्गलभूषणभासुरा ।

निरगमद्भवदर्पितजीविता स्वपुरतः पुरतः सुभटावृता ॥ ३ ॥

That moon-faced Rukmiṇī shining in the splendour of bridal decor, who had forever offered her heart for Thee, came out of the palace to worship the Divine Mother under the protection of well-armed guards leading and surrounding her.

कुलवधूभिरुपेत्य कुमारिका गिरिसुतां परिपूज्य च सादरम् ।

मुहुरयाचत तत्पदपङ्कजे निपतिता पतितां तव केवलम् ॥ ४ ॥

The princess in the company of noble women performed the worship of the Divine Mother with devotion and prostrated at her Lotus-feet again and again. She made only one prayer that Thou be her husband.

समवलोक्य कुतूहलसंकुले नृपकुले निभृतं त्वयि च स्थिते ।

नृपसुता निरगाद् गिरिजालयात् सुरुचिरं रुचिरञ्जितदिङ्मुखा ॥ ५ ॥

The assembled kings stood in joyful mood in expectation of seeing Rukmiṇī, as Thou remained aloof and silent. Then princess Rukmiṇī illumining the quarters with her splendour with her charming gait came out of the temple.

भुवनमोहनरूपरुचा तदा विवशिताखिलराजकदम्बया ।

त्वमपि देव कटाक्षविमोक्षणैः प्रमदया मदयाञ्चकृषे मनाक् ॥ ६ ॥

O *Deva!* That beautiful Rukmiṇī whose world-bewitching beauty held all the assembled kings spellbound, generated a trance of intoxication in Thee by casting her glances at Thee.

कृ नु गमिष्यसि चन्द्रमुखीति तां सरसमेत्य करेण हरन् क्षणात् ।

समधिरोष्य रथं त्वमपाहृथा भुवि ततो विततो निनदो द्विषाम् ॥ ७ ॥

“Whither do you go, O moon-faced beauty!” With these words of affection, Thou led her by the arm and put her in Thy chariot to be carried by force and set out therefrom. Whereupon there arose a great uproar from rival kings.

कृ नु गतः पशुपाल इति क्रुधा कृतरणा यदुभिश्च जिता नृपाः ।

न तु भवानुदचाल्यत तैरहो पिशुनकैः शुनकैरिव केसरी ॥ ८ ॥

Some kings furiously shouted “Where has this stripling of a cowherd fled?” and put up a fight against the *Yādavas*. But *Yādavas* defeated them in battle. Thou, however, were not in the least moved by these wicked men, as a lion is not affected by the barking of a pack of dogs.

तदनु रुक्मिणमागतमाहवे वधमुपेक्ष्य निबध्य विरूपयन् ।

हतमदं परिमुच्य बलोक्तिभिः पुरमया रमया सह कान्तया ॥ ९ ॥

Afterwards, Rukmī came to fight but Thou did not kill him but only bound him to the chariot and deformed. Thus, his arrogance was erased. At the instance of Balarāma Thou released him and returned to Dwārakā with Thy beloved consort Rukmiṇī.

नवसमागमलज्जितमानसां प्रणयकौतुकजृम्भितमन्मथाम् ।

अरमयः खलु नाथ यथासुखं रहसि तां हसितांशुलसन्मुखीम् ॥ १० ॥

On the first meeting she was feeling shy, the passion had surged by the stirrings of love and her face was beaming with soft smiles. Thou in privacy heartily entertained and delighted her.

विविधनर्मिभरेवमहर्निशं प्रमदमाकलयन् पुनरेकदा ।

ऋजुमतेः किल वक्रगिरा भवान् वरतनोरतनोदतिलोलताम् ॥ ११ ॥

Thou delighted her day and night by jokes and humorous talks. Once Thou perplexed the mind of beautiful Rukmiṇī of simple understanding, by utterances of double meaning words.

तदधिकैरथ लालनकौशलैः प्रणयिनीमधिकं सुखयन्निमाम् ।

अयि मुकुन्द भवच्चरितानि नः प्रगदतां गदतान्तिमपाकुरु ॥ १२ ॥

Thou are expert in appeasement. Expressing more love Thou revelled in various lovely sports with beloved Rukmiṇī. O Mukunda, we also sing Thy exploits, please remove all my ailments.



Canto—80

Episode of Syamantaka Jewel

सत्राजितस्त्वमथ

लुब्धवदर्कलब्धं

दिव्यं

स्यमन्तकमणिं

भगवन्नयाचीः ।

तत्कारणं

बहुविधं

मम

भाति

नूनं

तस्यात्मजां

त्वयि

रतां

छलतो

विवोढुम् ॥ १ ॥

O *Bhagavān*! Like a greedy man Thou begged of Satrājīit for a heavenly jewel named Syamantaka, which he had obtained from the Sun-god. There may be many reasons for this. One reason was that Thou wanted to marry his daughter who was in love with Thee. To me it looks that Thy begging of jewel was only a pretext.

अदत्तं

तं

तुभ्यं

मणिवरमनेनाल्पमनसा

प्रसेनस्तद्भाता गलभुवि वहन् प्राप मृगयाम् ।

अहन्नेनं

सिंहो

मणिमहसि

मांसभ्रमवशात्

कपीन्द्रस्तं

हत्वा

मणिमपि

च

बालाय

ददिवान् ॥ २ ॥

That petty-minded (Satrājīit) did not give the jewel to Thee. One day Prasena, his brother went on a hunting wearing the jewel round his neck. A lion mistaking the jewel from its glow

for a lump of flesh, killed Prasena. As the lion had gone a little distance that the chief of bears Jāmbavān killing the lion snatched the jewel and gave it to his daughter for playing.

शशंसुः सत्राजिदगिरमनु जनास्त्वां मणिहरं
जनानां पीयूषं भवति गुणिनां दोषकणिका।

ततः सर्वज्ञोऽपि स्वजनसहितो मार्गणपरः

प्रसेनं तं दृष्ट्वा हरिमपि गतोऽभूः कपिगुहाम् ॥ ३ ॥

“Killing my brother, Kṛṣṇa had snatched the jewel.” Hearing this allegation of Satrājī, people thought that Thou might have stolen the jewel. Even a trivial flaw on the part of virtuous men is like delicious drink to gullible public. All-knowing Thou with some of Thy followers went in the search of the jewel. Finding the dead bodies of Prasena and the lion, Thou further entered in the cave of the chief of bears.

भवन्तमवितर्कयन्नतिवयाः स्वयं जाम्बवान्

मुकुन्दशरणं हि मां क इह रोद्धुमित्यालपन्।

विभो रघुपते हरे जय जयेत्यलं मुष्टिभि-

श्चिरं तव समर्चनं व्यधित भक्तचूडामणिः ॥ ४ ॥

Jāmbavān had become very aged and he could not recognize Thee. “Who can overpower me, who has surrendered himself to Mukunda. O All-pervading Raghupati! Hail unto Thee! Hail unto Thee!” Exclaiming thus, repeatedly that crest jewel of devotees (Jāmbavān) worshipped Thee with fists.

बुद्ध्वाथ तेन दत्तां नवरमणीं वरमणिं च परिगृह्णन्।

अनुगृह्णन्नमुमागाः सपदि च सत्राजिते मणिं प्रादाः ॥ ५ ॥

Finally recognizing Thee he offered Thee his own young daughter Jāmbavatī along with that precious jewel. Receiving them and blessing the devotee, Thou returned without delay and restored the jewel to Satrājī.

तदनु स खलु व्रीडालोलो विलोलविलोचनां

दुहितरमहो धीमान् भामां गिरैव परार्पिताम्।

अदित मणिना तुभ्यं लभ्यं समेत्य भवानपि

प्रमुदितमनास्तस्यैवादान्मणिं

गहनाशयः ॥ ६ ॥

Finding the truth, Satrājīt was filled with shame. Wise as he was, he presented Thee his daughter Satyabhāmā of tremulous eyes, whom he had promised earlier to give in marriage to someone else, along with that jewel. Thou only accepting the gold, which the jewel would yield, returned the jewel to Satrājīt himself cheerfully.

त्रीडाकुलां रमयति त्वयि सत्यभामां

कौन्तेयदाहकथयाथ

कुरुन्

प्रयाते ।

ही

गान्दिनेयकृतवर्मगिरा

निपात्य

सत्राजितं

शतधनुर्मणिमाजहार ॥ ७ ॥

While living happily with bashful Satyabhāmā, Thou heard the rumour about the burning of the sons of Kuntī in the palace of Lac. Thereupon Thou hurried to the capital of the *Kurus*. (In Dwārakā) Śatadhanvā, with the prompting of Akrūra and Kṛtavarmā, killed Satrājīt and usurped the jewel. It was a heinous crime indeed!

शोकात्

कुरुनुपगतामवलोक्य

कान्तां

हत्वा

द्रुतं

शतधनुं

समहर्षयस्ताम् ।

रत्ने

सशङ्क

इव

मैथिलगेहमेत्य

रामो

गदां

समशिशिक्षत

धार्तराष्ट्रम् ॥ ८ ॥

Aggrieved with the murder of her father, Satyabhāmā went to Hastināpura. Seeing his beloved come, Thou immediately started and pacified her by killing Śatadhanvā. Having suspicion regarding the jewel upon Thee, Balarāma not returning to Dwārakā, proceeded to the abode of the king of Mithilā, and there instructed Duryodhana in warfare with the mace.

अक्रूर

एष

भगवन्

भवदिच्छयैव

सत्राजितः

कुचरितस्य

युयोज

हिंसाम् ।

अक्रूरतो मणिमनाहतवान् पुनस्त्वं
 तस्यैव भूतिमुपधातुमिति ब्रुवन्ति ॥ ९ ॥

O *Bhagavān*! It was Thy will that Akrūra got killed evil Satrājī. Thou did not take away the jewel from him. It is said that Thou did this only to increase Akrūra's prosperity.

भक्तस्त्वयि स्थिरतरः स हि गान्दिनेय-
 स्तस्यैव कापथमतिः कथमीश जाता ।

विज्ञानवान् प्रशमवानहमित्युदीर्णं
 गर्वं ध्रुवं शमयितुं भवता कृतैव ॥ १० ॥

O Lord! Akrūra was an exclusive devotee of Thine. How could arise in his mind the violent idea of getting Satrājī killed? Certainly it appears that it is only Thou who induced this inspiration in his mind to crush his vanity as he was endowed with knowledge and calmness.

यातं भयेन कृतवर्मयुतं पुनस्त-
 माहूय तद्विनिहितं च मणिं प्रकाश्य ।
 तत्रैव सुव्रतधरे विनिधाय तुष्यन्
 भामाकुचान्तरशयः पवनेश पायाः ॥ ११ ॥

Akrūra along with Kṛtavarmā had fled away being afraid of Thee. Thou got him recalled and forced him to produce the hidden jewel, kept by Śatadhanvā, placing the jewel again with the virtuous Akrūra, Thou felt satisfied.

□□□

Canto—81

Deliverance of Narakāsura

स्निग्धां मुग्धां सततमपि तां लालयन् सत्यभामां
 यातो भूयः सह खलु तया याज्ञसेनीविवाहम् ।
 पार्थप्रीत्यै पुनरपि मनागास्थितो हस्तिपुर्या
 शक्रप्रस्थं पुरमपि विभो संविधायागतोऽभूः ॥ १ ॥

O All-pervading one! Thou kept fondling Thy amatorial, loving and beautiful Satyabhāmā for many days. Thou went with her to attend the marriage of Draupadī, and to please Arjuna stayed for some days at Hastināpura. Getting a city of Indraprastha built for *Pāṇḍavas* by Viśvakarmā, Thou returned to Thy abode.

भद्रां भद्रां भवदवरजां कौरवेणार्थ्यमानां

त्वद्वाचा तामहत कुहनामस्करी शक्रसूनुः ।

तत्र क्रुद्धं बलमनुनयन् प्रत्यगास्तेन सार्धं

शक्रप्रस्थं प्रियसखमुदे सत्यभामासहायः ॥ २ ॥

Thy virtuous sister Subhadra had been sought in marriage by Duryodhana also, but at Thy behest, she was carried away by Arjuna posing as a *Samnyāsī*. Balarāma who was furious at this, was however reconciled by Thy persuasion. To please Thy dear friend Arjuna, Thou went to Indraprastha with wife, Satyabhāmā and brother Balarāma.

तत्र क्रीडन्नपि च यमुनाकूलदृष्टां गृहीत्वा

तां कालिन्दीं नगरमगमः खाण्डवप्रीणिताग्निः ।

भ्रातृत्रस्तां प्रणयविवशां देव पैतृष्वसेयीं

राज्ञां मध्ये सपदि जहृषे मित्रविन्दामवन्तीम् ॥ ३ ॥

O *Deva*! While sporting, Thou saw Kāḷindī, daughter of sun on the bank of Yamunā. Thou took her for Thy wife and returned to Thy city. Thou enabled Agni to satisfy his hunger by consuming the forest of Khāṇḍava. Afterwards, Mitravindā, a niece of Thy father and princess of Avanti, who was in love with Thee, was afraid of the opposition of her brothers, but was taken away by Thee from *Swayamvara* by force in the presence of all kings.

सत्यां गत्वा पुनरुदवहो नग्नजिन्नन्दनां तां

बद्ध्वा सप्तापि च वृषवरान् सप्तमूर्तिनिमेषात् ।

भद्रां नाम प्रददुरथ ते देव संतर्दनाद्या-

स्तत्सोदर्या वरद भवतः सापि पैतृष्वसेयी ॥ ४ ॥

Thou married Satyā, the daughter of king Nagnajit after tying up seven powerful bulls simultaneously in a trice by assuming seven forms. O Lord! Santardana and his brothers bestowed on Thee their sister Bhadrā, who was also a niece of Thy father.

पार्थाद्यैरप्यकृतलवनं तोयमात्राभिलक्ष्यं
लक्षं छित्त्वा शफरमवृथा लक्ष्मणां मद्रकन्याम् ।
अष्टावेवं तव समभवन् वल्लभास्तत्र मध्ये
शुश्रोथ त्वं सुरपतिगिरा भौमदुश्चेष्टितानि ॥ ५ ॥

Piercing a fish-shaped target cognized only by its reflection in water, which even Arjuna and other heroes could not pierce, Thou won the hand of Lakṣmaṇā, the daughter of the king of Madra. Thus, Thou had eight wives by now. In the meantime Thou heard from Indra the evil deeds of Narakāsura.

स्मृतायातं पक्षिप्रवरमधिरूढस्त्वमगमो
वहन्नङ्गे भामामुपवनमिवारातिनगरम् ।
विभिन्दन् दुर्गाणि त्रुटितपृतनाशोणितरसैः
पुरं तावत् प्राग्ज्योतिषमकुरुथाः शोणितपुरम् ॥ ६ ॥

Garuḍa, presented himself before thee at Thy mere wish. Riding on him with Satyabhāmā in Thy lap, Thou entered the city of Bhaumātura, which appeared splendid like a garden. Reaching there, Thou destroyed all its fortifications and with the blood flowing from the bodies of the troops severed by weapons, Thou converted the city of Prāgjyotiṣa into Śoṇitapura (city overflowing with blood).

मुरस्त्वां पञ्चास्यो जलधिवनमध्यादुदपतत्
स चक्रे चक्रेण प्रदलितशिरा मङ्क्षु भवता ।
चतुर्दन्तैर्दन्तावलपतिभिरिन्धानसमरं
रथाङ्गेन छित्त्वा नरकमकरोस्तीर्णनरकम् ॥ ७ ॥

Five-faced demon Mura came out of the ocean and attacked Thee but Thou cut off his head with discus easily. Then

Narakāsura himself came with his regiment of four-tusked elephants. In that terrible fight cutting off his head, Thou liberated him from *Naraka* (Hell).

स्तुतो भूम्या राज्यं सपदि भगदत्तेऽस्य तनये

गजं चैकं दत्त्वा प्रजिघृक्षिथ नागान्निजपुरीम् ।

खलेनाबद्धानां स्वगतमनसां षोडश पुनः

सहस्राणि स्त्रीणामपि च धनराशिं च विपुलम् ॥ ८ ॥

Thereupon, the earth-goddess praised and prayed Thee. Pleased with her, Thou installed Bhagadatta, son of Narakāsura on the throne, giving him one of the four-tusked elephant of Narakāsura. Thou took the rest of them and much wealth to Thy city along with sixteen thousand women whom wicked Narakāsura had imprisoned and who had developed love for Thee.

भौमापाहतकुण्डलं तददितेर्दातुं प्रयातो दिवं

शक्राद्यैर्महितः समं दयितया द्युस्त्रीषु दत्तहिया ।

हत्वा कल्पतरुं रुषाभिपतितं जित्वेन्द्रमभ्यागम-

स्तत्तु श्रीमददोष ईदृश इति व्याख्यातुमेवाकृथाः ॥ ९ ॥

In order to restore to Aditi, the mother of the gods, the ear-ornaments taken away by Narakāsura, Thou went to heaven, taking with Thee Satyabhāmā whose beauty put the celestial beauties to shame. There Indra accorded a grand reception. At the desire of Satyabhāmā, Thou tried to take away the Kalpataru, the heavenly tree. At this Indra getting furious, attacked Thee but defeating him Thou returned safe to Dwārakā. 'Prosperity generates evil'—This was illustrated by Thee by having victory over Indra.

कल्पद्रुं सत्यभामाभवनभुवि सृजन् द्व्यष्टसाहस्रयोषाः

स्वीकृत्य प्रत्यगारं विहितबहुवपुर्लालयन् केलिभेदैः ।

आश्चर्यान्नारदालोकितविविधगतिस्तत्र तत्रापि गेहे

भूयः सर्वासु कुर्वन् दश दश तनयान् पाहि वातालयेश ॥ १० ॥

After planting the Kalpataru in Satyabhāmā's house-garden, Thou married all the sixteen thousand women (released from Narakāsura's prison). Thou lived and entertained them with sports simultaneously in different houses by assuming as many forms. Hearing this, Nārada got astonished. Going in each palace he observed Thy various movements. Thou begot ten issues with each of these wives. O Lord of Guruvāyupura! Protect me.

□□□

Canto—82

Uṣā-marriage, Fight with Bāṇāsura
and Salvation of Nṛga

प्रद्युम्नो रौक्मिणेयः स खलु तव कला शम्बरेणाहतस्तं
हत्वा रत्या सहासो निजपुरमहरद् रुक्मिकन्यां च धन्याम् ।
तत्पुत्रोऽथानिरुद्धो गुणनिधिरवहद्रोचनां रुक्मिपौत्रीं
तत्रोद्वाहे गतस्त्वं न्यवधि मुसलिना रुक्म्यपि द्यूतक्षेरात् ॥ १ ॥

Pradyumna, the son of Rukmiṇī and Thy progeny was kidnapped by Sambarāsura. After a few days Pradyumna killing Śambarāsura returned to Dwārakā along with own wife Rati. He afterwards abducted beautiful daughter of Rukmī and married her. Pradyumna got a son named Aniruddha who was a treasure of virtues. Aniruddha married Rocanā, the granddaughter of Rukmī. Thou had gone in the marriage function of Aniruddha. In the course of a quarrel in a game of dice, Balarāma disfigured and killed Rukmī.

बाणस्य सा बलिसुतस्य सहस्रबाहो-
महिश्चरस्य महिता दुहिता किलोषा ।

त्वत्पौत्रमेनमनिरुद्धमदृष्टपूर्वं

स्वप्नेऽनुभूय भगवन् विरहातुराभूत् ॥ २ ॥

O Bhagavān! Bāṇāsura was the son of Bali. He had one thousand arms and was a great devotee of Śiva. He had a

praiseworthy daughter named Uṣā. Seeing Aniruddha in a dream, whom she had never seen before, she became lovelorn (towards him).

योगिन्यतीव कुशला खलु चित्रलेखा
 तस्याः सखी विलिखती तरुणानशेषान्।
 तत्रानिरुद्धमुषया विदितं निशाया-
 मानेष्ट योगबलतो भवतो निकेतात् ॥ ३ ॥

Uṣā had a friend named Citralekhā who possessed Yogic powers and was also skilled in drawing portraits. She drew the likenesses of all celebrated youths. From among them Uṣā recognized Aniruddha whom Citralekhā thereupon abducted from Thy palace by the exercise of her Yogic powers.

कन्यापुरे दयितया सुखमारमन्तं
 चैनं कथंचन बबन्धुषि शर्वबन्धौ।
 श्रीनारदोक्ततदुदन्तदुरन्तरोषै-
 स्त्वं तस्य शोणितपुरं यदुभिर्न्यरुन्थाः ॥ ४ ॥

Aniruddha, revelled with His darling Uṣā in the women quarters of the palace until one day somehow he came to the notice of Bāṇāsura who seized him and tied him up. Hearing the bondage of Aniruddha through Nārada, Thou were in a great fury and besieged the capital Śoṇitpura of Bāṇāsura with a huge army of Yādavas.

पुरीपालः शैलप्रियदुहितृनाथोऽस्य भगवान्
 समं भूतव्रातैर्यदुबलमशङ्कं निरुरुधे।
 महाप्राणो बाणो झटिति युयुधानेन युयुधे
 गुहः प्रद्युम्नेन त्वमपि पुरहन्त्रा जघटिषे ॥ ५ ॥

Lord Śaṅkara, the consort of Pārvaī was the protector of the capital of Bāṇāsura. He checked the army of Yādavas with his army of *Bhūtas* (demonic forces). Powerful Bāṇāsura encountered Yuyudhāna, Guha closed with Pradyumna and

Lord Śiva, the killer of Tripura, opposed Thee in battle.

निरुद्धाशेषास्त्रे मुमुहुषि तवास्त्रेण गिरिशे
 द्रुता भूता भीताः प्रमथकुलवीराः प्रमथिताः ।
 परास्कन्दत्कन्दः कुसुमशरबाणैश्च सचिवः
 स कुम्भाण्डो भाण्डं नवमिव बलेनाशु बिभिदे ॥ ६ ॥

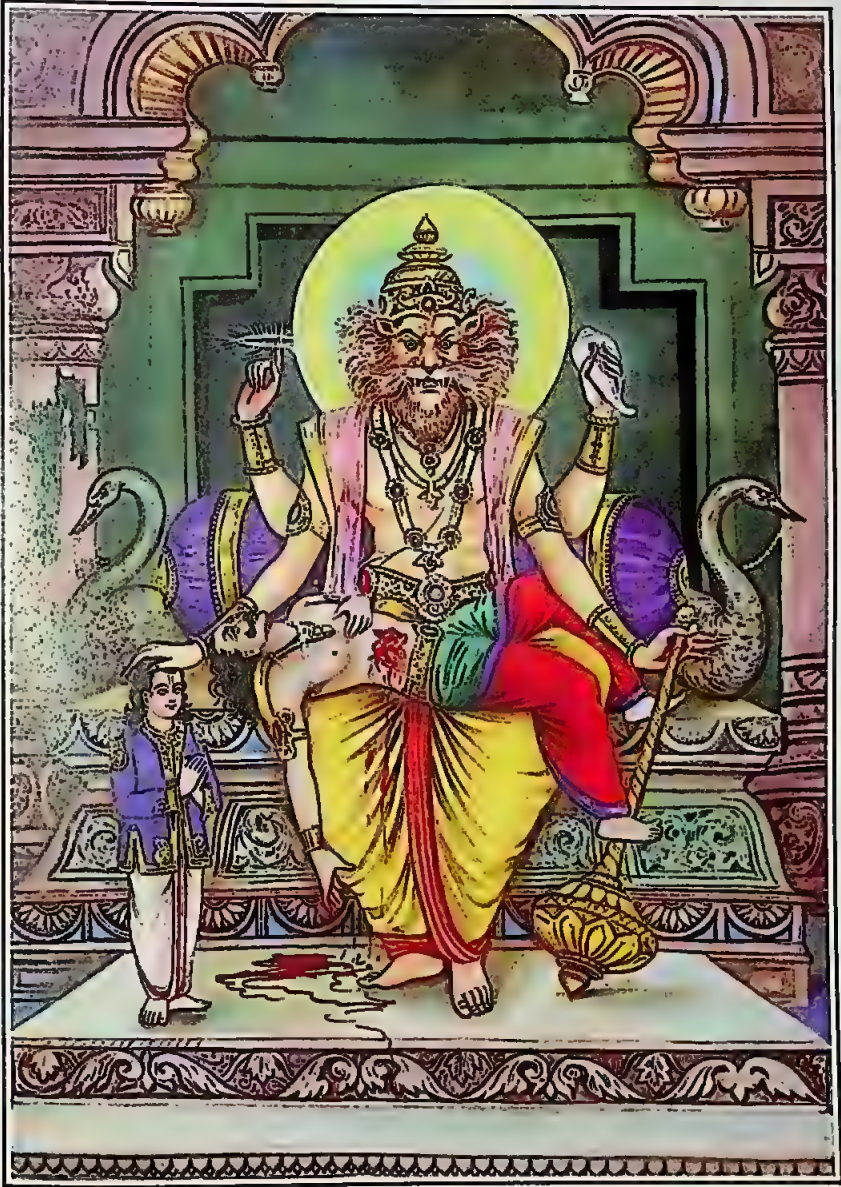
In that battle when all the weapons of Śiva failed, Thou made him unconscious and demons and their leaders being frightened fled away helter-skelter. Skanda, being wounded, took to his heels before the arrows of Pradyumna, Balarāma smashed Kumbhāṇḍa, a minister of Bāṇāsura like an earthen new pot.

चापानां पञ्चशत्या प्रसभमुपगते छिन्नचापेऽथ बाणे
 व्यर्थं याते समेतो ज्वरपतिरशनैरज्वरि त्वज्ज्वरेण ।
 ज्ञानी स्तुत्वाथ दत्त्वा तव चरितजुषां विज्वरं स ज्वरोऽगात्
 प्रायोऽन्तर्ज्ञानवन्तोऽपि च बहुतमसा रौद्रचेष्टा हि रौद्राः ॥ ७ ॥

Bāṇāsura now came to attack with five hundred bows but when all his bows were cut to pieces and he was rendered without a chariot, he retreated from the battlefield. Śaiva-fever waged war with Thy fever but soon got defeated. The Śaiva-fever was wise, as praising Thee, she went away blessing Thy devotees of never to be subjected to her attack. Devotees of Śiva, though possessed of knowledge, are often seen to be doing cruel deeds on account of predominance of *Tamas Guṇa* in them.

बाणं नानायुधोग्रं पुनरभिपतितं दर्पदोषाद्धितन्वन्
 निर्लूनाशेषदोषं सपदि बुबुधुषा शंकरेणोपगीतः ।
 तद्वाचा शिष्टबाहुद्धितयमुभयतो निर्भयं तत्प्रियं तं
 मुक्त्वा तद्वत्तमानो निजपुरमगमः सानिरुद्धः सहोषः ॥ ८ ॥

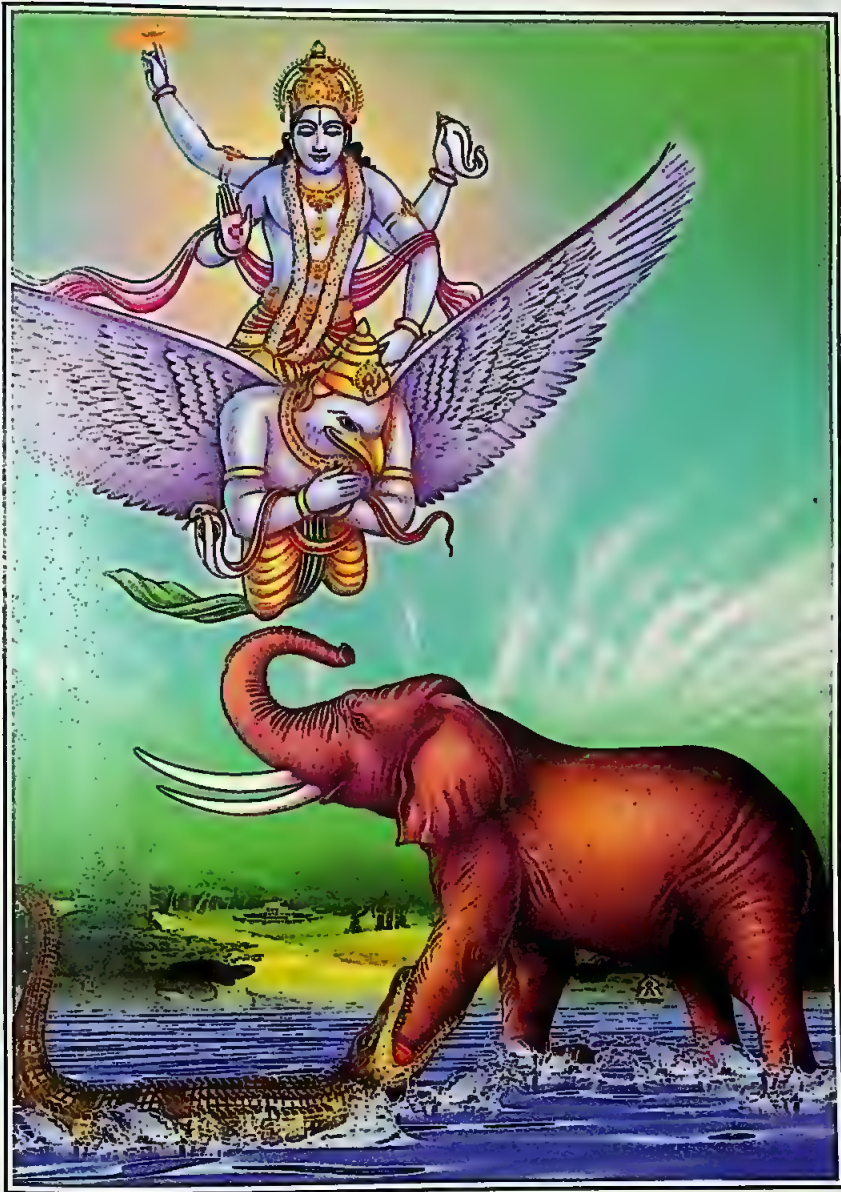
Brave Bāṇāsura reappeared in the battlefield holding numerous kinds of weapons, because of his haughtiness, Thou cut off all his hands soon. When Śaṅkara knew about it, for the protection



Bhagavān Nṛsiṃha



Bhagavān Viṣṇu



Liberation of Gajendra



Celestial Dance of Nārāyaṇa

of his devotee, He prayed to Thee. At the instance of Śaṅkara Thou spared his two arms. Thou released him and blessed that he will have nothing to fear about. Accepting the gifts presented by Bāṇāsura, Thou along with Aniruddha and his wife Uṣā returned to Thy city, Dwārakā.

मुहुस्तावच्छक्रं वरुणमजयो नन्दहरणे
 यमं बालानीतौ दवदहनपानेऽनिलसखम् ।
 विधिं वत्सस्तेये गिरिशमिह बाणस्य समरे
 विभो विश्वोत्कर्षी तदयमवतारो जयति ते ॥ १ ॥

O All-pervading one! Thou won victory over Indra many times; over Varuṇa while Nanda was kidnapped; over Yamarāja while bringing back Thy teacher's children; over Agni when Thou drank fire in the forest; over Brahmā when he stole the calves and over Śiva in this battle with Bāṇāsura. Thus, this incarnation of Thine excels all *Devas*. Victory to this incarnation.

द्विजरुषा कृकलासवपुर्धरं नृगनृपं त्रिदिवालयमापयन् ।
 निजजने द्विजभक्तिमनुत्तमामुपदिशन् पवनेश्वर पाहि माम् ॥ १० ॥

King Nṛga was converted into a Chameleon by the curse of a *Brāhmaṇa* in anger. Ridding king Nṛga of that species, Thou raised him to heaven. With this illustration Thou taught Thy votaries the lesson of devotion towards holy men. O Lord of Guruvāyupura! Be pleased to save me.

□□□

Canto—83

Slaughter of Paṇḍraka etc.

रामेऽथ गोकुलगते प्रमदाप्रसक्ते
 हूतानुपेतयमुनादमने मदान्धे ।
 स्वैरं समारमति सेवकवादमूढो
 दूतं न्ययुङ्क्त तव पौण्ड्रकवासुदेवः ॥ १ ॥

At a time Balarāma had gone to Gokula. There, he was

revelling with women in an intoxicated state. When Yamunā did not yield to his request for water-sports, he changed the course of Yamunā and sported freely in water. "You are the Lord of the world" with this bad advice by his flatters, Pauṇḍra Vāsudeva had become deluded and thus, he sent a messenger to Thee with the following message—

नारायणोऽहमवतीर्ण इहास्मि भूमौ
 धत्से किल त्वमपि मामकलक्षणानि ।
 उत्सृज्य तानि शरणं व्रज मामिति त्वां
 दूतो जगद सकलैर्हसितः सभायाम् ॥ २ ॥

"I am Nārāyaṇa incarnated on earth. You are also bearing my *Śrīvatsa* and *Kaustubha* emblems. Abandoning them come to my shelter. Thus, the messenger spoke to Thee in the assembly of Ugrasena. Hearing this, all in the assembly mocked at the messenger.

दूतेऽथ यातवति यादवसैनिकस्त्वं
 यातो ददर्शित्थ वपुः किल पौण्ड्रकीयम् ।
 तापेन वक्षसि कृताङ्गमनल्पमूल्य-
 श्रीकौस्तुभं मकरकुण्डलपीतचेलम् ॥ ३ ॥

After the messenger went away, Thou went to the capital of Pauṇḍraka with an army of *Yādavas*, and observed the form of Pauṇḍraka. He had a burnt mark of *Śrīvatsa* on the chest, a costly gem was round his neck in the place of *Kaustubha*, fish-marked ear-ornaments were gleaming and a yellow cloth was shining on his body.

कालायसं निजसुदर्शनमस्यतोऽस्य
 कालानलोत्करकिरेण सुदर्शनेन ।
 शीर्षं चकर्त्तिथ ममर्दिथ चास्य सेनां
 तन्मित्रकाशिपशिरोऽपि चकर्त्थ काश्याम् ॥ ४ ॥

When Pauṇḍraka threw his discus, made of black iron at

Thee, Thou severed his head with Thy discus, Sudarśana, emitting flames like the fire of Cosmic destruction. Thou then destroyed his army and cutting off the head of his ally, the king of Kāśī, hurled at the royal gate of Kāśī.

जाड्येन बालकगिरापि किलाहमेव
 श्रीवासुदेव इति रूढमतिश्चिरं सः ।
 सायुज्यमेव भवदैक्यधिया गतोऽभूत्
 को नाम कस्य सुकृतं कथमित्यवेयात् ॥ ५ ॥

Due to stupidity, believing the words of youngsters, Pauṇḍraka has got a firm belief for a long time, "I am Vāsudeva." Pauṇḍraka, contemplating constantly on Thy form attained liberation in the form of union with Thee. What merits one possesses—it is very difficult to know.

काशीश्वरस्य तनयोऽथ सुदक्षिणाख्यः
 शर्वं प्रपूज्य भवते विहिताभिचारः ।
 कृत्यान्लं कमपि बाणरणातिभीतै-
 भूतैः कथंचन वृतैः सममभ्यमुञ्चत् ॥ ६ ॥

Sudakṣiṇā was the son of king of Kāśī. Worshipping Śaṅkara, he performed an *Abhicāra* (a rite of black magic) to kill Thee. A fiery and fierce evil spirit appeared (from the sacrificial fire). Mobilizing those *Bhūtas* who had run away being frightened in the battle with Bāṇāsura, Sudakṣiṇā charged them and the fiery evil spirit against Thee.

तालप्रमाणचरणामखिलं दहन्तीं
 कृत्यां विलोक्य चकितैः कथितोऽपि पौरैः ।
 द्यूतोत्सवे किमपि नो चलितो विभो त्वं
 पार्श्वस्थमाशु विससर्जिथ कालचक्रम् ॥ ७ ॥

The legs of that evil spirit were of the size of a palm tree. Burning up everything on the way she reached near Dwārakā. Seeing her the frightened citizens prayed Thee for protection. O All-pervading one! As Thou were absorbed in the game of

dice, Thou did not rise and released Thy all-destroying discus that was at hand to subdue her.

अभ्यापतत्वमितथाग्नि भवन्महास्त्रे
 हा हेति विद्रुतवती खलु घोरकृत्या ।
 रोषात् सुदक्षिणमदक्षिणचेष्टितं तं
 पुप्लोष चक्रमपि काशिपुरीमथाक्षीत् ॥ ८ ॥

On being attacked by Thy discus of inconceivable radiance, that evil spirit crying out in terror rushed back. Enraged in fury she burnt ignoble Sudakṣiṇā. Further Thy discus burnt and reduced Kāśī to ashes.

स खलु द्विविदो रक्षोघाते कृतोपकृतिः पुरा
 तव तु कलया मृत्युं प्राप्तुं तदा खलतां गतः ।
 नरकसचिवो देशक्लेशं सुजन्नगरान्तिके
 झटिति हलिना युध्यन्नद्धा पपात तलाहतः ॥ ९ ॥

In ancient times there was a monkey named Dvidida. He had helped in killing *Rākṣasas* in Thy incarnation as Rāma for killing Rāvaṇa. He was an ally of Bhaumāsura. He desired to be killed by Thy aspect Balarāma. For that purpose he became hostile to Thee. He created trouble and oppressed people in the neighbourhood of Dwārakā. In the battle with Balarāma he got wounded by the blow of his hand and soon died.

साम्बं कौरव्यपुत्रीहरणनियमितं सान्त्वनार्थी कुरुणां
 यातस्तद्वाक्यरोषोद्धृतकरिनगरो मोचयामास रामः ।

तेघात्याः पाण्डवैरिति यदुपृतनां नामुचस्त्वं तदानिं
 तं त्वां दुर्बोधलीलं पवनपुरपते तापशान्त्यै निषेवे ॥ १० ॥

Sāmba kidnapped Lakṣmaṇā, the daughter of Duryodhana at the Swayamvara. Defeating Sāmba, the *Kauravas* kept him in captivity. Balarāma came to Hastināpura, the capital of *Kauravas* to maintain cordial relations. Being enraged, hearing the insulting words of *Kauravas*, he scooped up Hastināpura. The *Kauravas* being frightened released Sāmba. Realizing that

the *Kauravas* are to be destroyed by the *Pāṇḍavas*, Thou did not send the army of *Yadus* against them. O Lord of Guruvāyupura! Thy playful activities are inscrutable, I adore Thee for the eradication of my woes.

□□□

Canto—84

Pilgrimage to Samantapañcaka

क्वचिदथ तपनोपरागकाले पुरि निदधत्कृतवर्मकामसूनु ।

यदुकुलमहिलावृतः सुतीर्थं समुपगतोऽसि समन्तपञ्चकाख्यम् ॥ १ ॥

Afterwards, during the time of a solar eclipse, leaving *Kṛtavarmā* and *Pradyumna* in charge of *Dwārakā*, Thou went to the pilgrimage known as *Samantapañcaka* (*Kurukṣetra*) with all the *Yādavas* and their womenfolk.

बहुतरजनताहिताय तत्र त्वमपि पुनन्विनिमज्ज्य तीर्थतोयम् ।

द्विजगणपरिमुक्तवित्तराशिः सममिलथाः कुरुपाण्डवादिमित्रैः ॥ २ ॥

For the good of the large number of people Thou sanctified the holy waters of the place by taking bath therein. Thou gifted much wealth liberally to *Brāhmaṇas*. There Thou met with friends, *Kauravas*, *Pāṇḍavas* and others.

तव खलु दयिताजनैः समेता द्रुपदसुता त्वयि गाढभक्तिभारा ।

तदुदितभवदाहृतिप्रकारैरति मुमुदे सममन्वभामिनीभिः ॥ ३ ॥

There *Draupadī* and *Subhadrā*, who were highly devoted to Thee, came along with other women and met Thy consorts *Rukmiṇī* and others. They heard from them accounts of how they were abducted and married by Thee. Hearing from them, they felt extremely delighted.

तदनु च भगवन् निरीक्ष्य गोपानतिकुतुकादुपगम्य मानयित्वा ।

चिरतरविरहातुराङ्गरेखाः पशुपवधूः सरसं त्वमन्वयासीः ॥ ४ ॥

O *Bhagavān*! Thereafter, seeing the *Gopas* Thou approached them with much eagerness and honoured them warmly. Thou

met *Gopikās* in a loving spirit. Their bodies had become much emaciated due to the long separation from Thee.

सपदि च भवदीक्षणोत्सवेन प्रमुषितमानहृदां नितम्बिनीनाम् ।
अतिरसपरिमुक्तकञ्चुलीके परिचयहृद्यतरे कुचे न्यलैषीः ॥ ५ ॥

On seeing Thee, their annoyance at keeping Thyself away from them all along, disappeared immediately and with the overwhelming joy their brassieres burst, revealing their familiar charming breasts, which Thou clasped in tight embrace.

रिपुजनकलहैः पुनः पुनर्मे समुपगतैरियती विलम्बनाभूत् ।
इति कृतपरिरम्भणे त्वयि द्रागतिविवशा खलु राधिका निलिल्ये ॥ ६ ॥

“O Darling! I was delayed in meeting you due to frequent conflicts with foes. When Thou uttered such consoling words and embraced Rādhikā, overpowered by love, she got dissolved in Thee. She experienced the bliss of oneness with Thee.

अपगतविरहव्यथास्तदा ता रहसि विधाय ददाथ तत्त्वबोधम् ।
परमसुखचिदात्मकोऽहमात्मेत्युदयतु वः स्फुटमेव चेतसीति ॥ ७ ॥

Having thus assuaged in solitude the grief of the *Gopikās* arising from their separation from Thee and imparting them the knowledge of Self, Thou said, “Dear *Gopīs*, you must realize undoubtedly that I am your innermost self of the nature of Supreme Consciousness and Bliss, and never separate and away from you.”

सुखरसपरिमिश्रितो वियोगः किमपि पुराभवदुद्धवोपदेशैः ।
समभवदमुतः परं तु तासां परमसुखैक्यमयी भवद्विचिन्ता ॥ ८ ॥

By the teaching given by Uddhava sometime before, love in separation had become partly delightful to them. But after Thy present instruction, agony of separation now appeared as Supreme Bliss.

मुनिवरनिवहैस्तवाथ पित्रा दुरितशमाय शुभानि पृच्छ्यमानैः ।
त्वयि सति किमिदं शुभान्तैरित्युरुहसितैरपि याजितस्तदासौ ॥ ९ ॥

Subsequently Thy father Vasudeva asked the sages what

meritorious acts are to be performed as expiation for all sins? "Thou being present, what is the need to perform other meritorious acts?" Saying so the sages laughed loudly, but however helped him to perform the sacrifices for that purpose.

सुमहति यजने वितायमाने प्रमुदितमित्रजने सहैव गोपाः ।

यदुजनमहितास्त्रिमासमात्रं भवदनुषङ्गरसं पुरेव भेजुः ॥ १० ॥

During the performance of this great sacrifice all the friends had gathered in a delightful mood, the *Gopas* also stayed there honoured by the *Yadus* for three months and enjoyed the Bliss of Thy company as before.

व्यपगमसमये समेत्य राधां दृढमुपगूह्य निरीक्ष्य वीतखेदाम् ।

प्रमुदितहृदयः पुरं प्रयातः पवनपुरेश्वर पाहि मां गदेभ्यः ॥ ११ ॥

At the time of departure, Thou, approaching Rādhā embraced her tightly that made her free from the sorrow of separation. Seeing this, Thou were very pleased and went to Dwārakā. O Lord of Guruvāyupura! Save me from all my ailments.



Canto—85

Rājasūya Sacrifice

ततो मगधभूभृता चिरनिरोधसंक्लेशितं

शताष्टकयुतायुतद्वितयमीश भूमीभृताम् ।

अनाथशरणाय ते कमपि पूरुषं प्राहिणो-

दयाचत स मागधक्षपणमेव किं भूयसा ॥ १ ॥

O Lord! Twenty thousand and eight hundred kings rotting for long in the prison of Jarāsandha, the king of Magadha, sent a messenger to Thee, the refuge of all helpless. "Nothing more is to be said," they prayed for the destruction of Jarāsandha.

यियासुरभिमागधं तदनु नारदोदीरिता-

द्युधिष्ठिरमखोद्यमादुभयकार्यपर्याकुलः ।

विरुद्धजयिनोऽध्वरादुभयसिद्धिरित्युद्धवे

शशंसुषि निजैः समं पुरमियेथ यौधिष्ठिरीम् ॥ २ ॥

While Thou were thinking of attacking Jarāsandha, Nārada brought the news that Yudhiṣṭhira was going to perform the Rājasūya sacrifice. Thou became in a fix, which of the two undertakings Thou should prefer to attend. Then Uddhava advised, "With the conquest of enemies both the purposes could be accomplished." Then immediately Thou started for the capital of Yudhiṣṭhira along with Thy own men.

अशेषदयितायुते त्वयि समागते धर्मजो

विजित्य सहजैर्महीं भवदपाङ्गसंवर्द्धितैः ।

श्रियं निरुपमां वहन्नहह भक्तदासायितं

भवन्तमयि मागधे प्रहितवान् सभीमार्जुनम् ॥ ३ ॥

On Thy arrival along with sixteen thousand and one hundred eight wives, Yudhiṣṭhira with the help of his brothers whose strength had been enhanced by Thy gracious glance, conquered the land and amassed huge wealth. Wonder it is that he sent Thee, the servant of devotees with Arjuna and Bhīma to subjugate Jarāsandha of Magadha.

गिरिव्रजपुरं गतास्तदनु देव यूयं त्रयो

ययाच समरोत्सवं द्विजमिषेण तं मागधम् ।

अपूर्णसुकृतं त्वमुं पवनजेन संग्रामयन्

निरीक्ष्य सह जिष्णुना त्वमपि राजयुद्ध्वा स्थितः ॥ ४ ॥

O *Deva!* Afterwards, all the three braves went to Girivraja, the capital of Jarāsandha. Disguised as *Brāhmaṇas*, approaching Jarāsandha, Thou all sought a boon for a combat. Thou, engaging Bhīmasena in a duel with Jarāsandha, a man of few merits but of the nature of fighting hard with the braves, kept witnessing the duel standing silently.

अशान्तसमरोद्धतं

विटपपाटनासंज्ञया

निपात्य जरसः सुतं पवनजेन निष्पाटितम् ।

विमुच्य नृपतीन् मुदा समनुगृह्य भक्तिं परां
दिदेशिथ गतस्पृहानपि च धर्मगुप्त्यै भुवः ॥ ५ ॥

In that protracted duel, noticing the exaltation of Jarāsandha, Thou hinted to Bhīma by splitting a twig. Understanding its meaning, Bhīma holding the two legs of Jarāsandha tore him into two halves. On the destruction of Jarāsandha the prisoned kings were released and they were blessed with loving devotion. Though the kings had no desire for the enjoyment of their kingdoms but they were admonished by Thee to return to their kingdoms for the protection of the earth in a righteous way.

प्रचक्रुषि युधिष्ठिरे तदनु राजसूयाध्वरं
प्रसन्नभृतकीभवत्सकलराजकव्याकुलम् ।
त्वमप्ययि जगत्यते द्विजपदावनेजादिकं
चकर्थं किमु कथ्यते नृपवरस्य भाग्योन्नतिः ॥ ६ ॥

Yudhiṣṭhira performed Rājasūya sacrifice, during which all the assembled kings joyfully worked as helpers. Thou Thyself were engaged in washing the feet of *Brāhmaṇas*. What more could be described as the good fortune of the great king Yudhiṣṭhira!

ततः सवनकर्मणि प्रवरमग्र्यपूजाविधिं
विचार्य सहदेववागनुगतः स धर्मात्मजः ।
व्यधत्त भवते मुदा सदसि विश्वभूतात्मने
तदा ससुरमानुषं भुवनमेव तृप्तिं दधौ ॥ ७ ॥

On the advice of Sahadeva, Yudhiṣṭhira worshipped Thee as the most honourable guest. Such worship is an essential part of the sacrifice. When Yudhiṣṭhira performed this worship to Thee, the soul of all the beings, the whole world of animate and inanimate beings including gods and men, were much delighted.

ततः सपदि चेदिपो मुनिनृपेषु तिष्ठत्स्वहो
सभाजयति को जडः पशुपदुर्दुरूढं वटुम् ।

इति त्वयि स दुर्वचोविततिमुद्गमन्नासना-

दुदापतदुदायुधः समपतन्नमुं पाण्डवाः ॥ ८ ॥

In this assembly of kings and sages Śiśupāla, the king of the Cedis exclaimed, "Which fool would worship the mean cowherd" and flourishing his sword and spitting words of abuse, he sprang up from his seat. The sons of Pāṇḍu thereupon came forward, and pounced upon to kill him.

निवार्य निजपक्षगानभिमुखस्य विद्वेषिण-

स्त्वमेव जहृषे शिरो दनुजदारिणा स्वारिणा ।

जनुस्त्रितयलब्धया सततचिन्तया शुद्धी-

स्त्वया स परमेकतामधृत योगिनां दुर्लभाम् ॥ ९ ॥

Elbowing away Thy allies, and the Pāṇḍavas, intercepting them for killing him, Thou, the destroyer of the *Asuras* cut off his head with Thy discus. Being purified by constant thought of Thee in three births (as Hiranyakaśipu, as Rāvaṇa and as Śiśupāla), he gained union with Thee, which is rare even for *Yogīs*.

ततः सुमहिते त्वया क्रतुवरे निरूढे जने

ययौ जयति धर्मजो जयति कृष्ण इत्यालपन् ।

खलः स तु सुयोधनो धृतमनाः सपत्नश्रिया

मयार्पितसभामुखे स्थलजलभ्रमादभ्रमीत् ॥ १० ॥

When that great sacrifice was well completed under Thy supervision, all people returned to their places, acclaiming loudly Thee and Yudhiṣṭhira. But the evil-minded Duryodhana was mortified at the sight of the prosperity of his adversaries, the Pāṇḍavas. Duryodhana was confused when he could not distinguish land and water at the gate of the assembly hall built by Maya demon for Pāṇḍavas.

तदा हसितमुत्थितं द्रुपदनन्दनाभीमयो-

रपाङ्गकलया विभो किमपि तावदुज्जृम्भयन् ।

धराभरनिराकृतौ सपदि नाम बीजं वपन्
जनादर्दन मरुत्पुरीनिलय पाहि मामामयात् ॥ ११ ॥

O All-pervading one! Seeing Duryodhana confused, Bhīma and Draupadī laughed. Thou encouraged their derisive laughter by a slight sidelong glance, and thereby sowed the seed of some activity for ridding the earth of its burdens soon. O Lord of Guruvāyupura, protect me from my ailments.

□□□

Canto—86

Mahābhārata-War

शाल्वो भैष्मीविवाहे यदुबलविजितश्चन्द्रचूडाद्विमानं
विन्दन् सौभं समायी त्वयि वसति कुरुंस्त्वत्पुरीमभ्यभाङ्क्षीत् ।
प्रद्युम्नस्तं निरुन्धन् निखिलयदुभटैर्यग्रहीदुग्रवीर्यं
तस्यामात्यं द्युमन्तं व्यजनि च समरः सप्तविंशत्यहान्तम् ॥ १ ॥

At the time of the marriage of Rukmiṇī the *Yādavas* defeated king Śālva. Being aggrieved, he worshipped Lord Śaṅkara and got an aerial car called Saubha. When Thou had gone to Indraprastha, the capital of Kuru country, Śālva, an adept in magical warfare, attacked the city of Dwārakā to devastate it. Coming out of the city, Pradyumna along with the *Yādava's* army resisted him and killed his extremely powerful minister, Dyumān. This battle continued for twenty-seven days.

तावत् त्वं रामशाली त्वरितमुपगतः खण्डितप्रायसैन्यं
सौभेशं तं न्यरुन्धाः स च किल गदया शार्ङ्गमभ्रंशयत् ते ।
मायातातं व्यह्मिंसीदपि तव पुरतस्तत् त्वयापि क्षणाधं
नाज्ञायीत्याहुरेके तदिदमवमतं व्यास एव न्यषेधीत् ॥ २ ॥

Meanwhile Thou arrived at Dwārakā along with Balarāma and faced Śālva, much of whose invading army had been destroyed. He attacked Thee with mace. Thereby the bow, Sāraṅga fell from Thy hands. He also projected as if he killed

Thy father created by magic. Some say that Thou also were deceived by this illusion, but their version is not correct as the sage Vyāsa has denied it.

क्षिप्त्वा सौभं गदाचूर्णितमुदकनिधौ मङ्क्षु शाल्वेऽपि चक्रे-

णोत्कृत्ते दन्तवक्त्रः प्रसभमभिपतन्नभ्यमुञ्चद्गदां ते ।

कौमोदक्या हतोऽसावपि सुकृतनिधिश्चैद्यवत् प्रापदैक्यं

सर्वेषामेष पूर्वं त्वयि धृतमनसां मोक्षणार्थोऽवतारः ॥ ३ ॥

Thou smashed his aerial car Saubha with Thy mace and threw it in the sea. Thou cut off the head of Śālva immediately with Thy discus, whereupon Dantavakra attacked and injured Thee with his mace. Then Thou killed him with Thy mace, Kaumodakī, and the virtuous Dantavakra attained union with Thee like Śiśupāla. This incarnation of Thine was meant to give salvation to all who had already anchored their minds on Thee.

त्वय्यायातेऽथ जाते किल कुरुसदसि द्यूतके संयतायाः

क्रन्दन्त्या याज्ञसेन्याः सकरुणमकृथाश्चेलमालामनन्ताम् ।

अन्नान्तप्राप्तशर्वांशजमुनिचकितद्रौपदीचिन्तितोऽथ

प्राप्तः शाकान्नमश्नन् मुनिगणमकृथास्तृप्तिमन्तं वनान्ते ॥ ४ ॥

After Thy return from Indraprastha to Dwārakā, a foul game of dice took place in the assembly of *Kauravas*. On *Pāṇḍavas* being defeated, Duṣṣāsana caught hold of Draupadī and brought her in the assembly and tried to undress her. Then the wailing Draupadī prayed to Thee. At that time Thou mercifully endowed her with clothing of endless length. Further, in the forest-exile when Draupadī, frightened by the prospect of imminent curse from sage Durvāsā, remembered Thee. Thou reached instantly and eating a bit of boiled leaf left-over in the pot, satisfied the hunger of sage Durvāsā and all his pupils.

युद्धोद्योगेऽथ मन्त्रे मिलति सति वृतः फल्गुनेन त्वमेकः

कौरव्ये दत्तसैन्यः करिपुरमगमो दौत्यकृत् पाण्डवार्थम् ।

भीष्मद्रोणादिमान्ये तव खलु वचने धिक्कृते कौरवेण

व्यावृण्वन्विश्वरूपं मुनिसदसि पुरीं क्षोभयित्वाऽऽगतोऽभूः ॥ ५ ॥

When the moves for the preparation of the war and mobilizing army were going on, Arjuna chose Thee for his guidance in the war and Thou lent Thy army of *Yādavas* to Duryodhana. Thou as an emissary of *Pāṇḍavas* went to Hastināpura for the accomplishment of the objective of *Pāṇḍavas*. There Bhīṣma and Droṇa accepted Thy proposal but Duryodhana paid no heed. Thou shook up the whole of Hastināpura by revealing Thy Cosmic form in that assembly of sages and returned.

जिष्णोस्त्वं कृष्ण सूतः खलु समरमुखे बन्धुघाते दयालुं

खिन्नं तं वीक्ष्य वीरं किमिदमपि सखे नित्य एकोऽयमात्मा ।

को वध्यः कोऽत्र हन्ता तदिह वधभियं प्रोञ्ज्य मर्ष्यर्पितात्मा

धर्म्यं युद्धं चरेति प्रकृतिमनयथा दर्शयन् विश्वरूपम् ॥ ६ ॥

O Kṛṣṇa! (In that war) Thou became Arjuna's charioteer. The realization that all these kinsmen arrayed for battle, will be killed in war, produced a pity in Arjuna's heart. Realising that the hero was depressed and turning away from the war, Thou addressed him, "O friend! What is this?" The *Ātmā* is eternal and immortal, who is killed here and who is the killer? In this matter giving up the fear of death of all, and surrendering Thyself to Me, engage yourself in this righteous war for *Kṣatriyas*. Advising him thus, and revealing to him Thy all inclusive Cosmic form, dispelled his delusion and restored him to his natural state.

भक्तोत्तंसेऽथ भीष्मे तव धरणिभरक्षेपकृत्यैकसक्ते

नित्यं नित्यं विभिन्दत्यवनिभृदयुतं प्राप्तसादे च पार्थे ।

निःशस्त्रत्वप्रतिज्ञां विजहदरिवरं धारयन् क्रोधशाली-

वाधावन् प्राञ्जलिं तं नतशिरसमथो वीक्ष्य मोदादपागाः ॥ ७ ॥

Thy greatest devotee Bhīṣma, who was co-operating with

Thy objective of lightening the burden of earth, killing ten thousand royal warriors daily, made Arjuna frustrated. Thou pounced upon Bhīṣma, being angry in mere show. Wielding Thy discus, Sudarśana in hand as if forgetting Thy vow not to touch any weapon in the war. At that time Bhīṣma with folded hands bowed down his head before Thee. Seeing this, Thou returned overjoyed.

युद्धे द्रोणस्य हस्तिस्थिररणभगदत्तेरितं वैष्णवास्त्रं

वक्षस्याधत्त चक्रस्थगितरविमहाः प्रार्दयत्सिन्धुराजम् ।

नागास्त्रे कर्णमुक्ते क्षितिमवनमयन् केवलं कृत्तमौलिं

तत्रे तत्रापि पार्थ किमिव नहि भवान् पाण्डवानामकार्षीत् ॥ ८ ॥

During the war when Droṇa was the commander in chief, Thou took to Thy own chest the *Vaiṣṇava* missile of Bhagadatta who was fighting seated on an elephant. Thou enabled Arjuna to kill Jayadratha, the king of Sindhu by hiding the radiance of the sun with Thy discus, Sudarśana. Again, when Karṇa shot the Nāga missile at Arjuna, Thou saved him by lowering the earth and as a result only his diadem with hair was severed. Thus, what help did Thou not provide to *Pāṇḍavas*!

युद्धादौ तीर्थगामी स खलु हलधरो नैमिषक्षेत्रमुच्छ-

न्नप्रत्युत्थायि सूतक्षयकृदथ सुतं तत्पदे कल्पयित्वा ।

यज्ञघ्नं बल्वलं पर्वणि परिदलयन् स्नाततीर्थो रणान्ते

सम्प्राप्तो भीमदुर्योधनरणमशमं वीक्ष्य यातः पुरीं ते ॥ ९ ॥

Balarāma started on a pilgrimage at the commencement of *Mahābhārata*-war, wandering about he reached Naimiṣāraṇya, where he killed Romaharṣaṇa Sūta for not honouring him by not getting up from his seat and on the request of the sages he installed the Sūta's son in his seat. Taking bath at holy places he roamed about, killing *Asura* named Balwala who devastated the sacrificial rites on the festival days. He reached Hastināpura towards the close of the war. There even on his forbidding,

the war between Bhīma and Duryodhana did not end. Seeing that Balarāma returned to Dwārakā.

संसुप्तत्रौपदेयक्षपणहतधियं द्रौणिमेत्य त्वदुक्त्या
तन्मुक्तं ब्राह्ममस्त्रं समहृत विजयो मौलिरत्नं च जहे ।
उच्छित्त्यै पाण्डवानां पुनरपि च विशत्युत्तरागर्भमस्त्रे
रक्षन्नङ्गुष्ठमात्रः किल जठरमगाश्चक्रपाणिर्विभो त्वम् ॥ १० ॥

Arjuna, at Thy command retracted the *Brahma* missile hurled by Aśwatthāmā, son of Droṇa, who had lost reason and killed the five sons of Draupadī while asleep. Arjuna clipped off his crest-jewel. Again, to extinguish the line of the *Pāṇḍavas*, the *Brahma* missile shot by Aśwatthāmā entered the womb of Uttarā. O All-pervading one! Thou entered the womb of Uttarā assuming the size of a thumb holding the discus in hand to save the foetus.

धर्मौघं धर्मसूनोरभिदधदखिलं छन्दमृत्युः स भीष्म-
स्त्वां पश्यन् भक्तिभूषैव हि सपदि ययौ निष्कलब्रह्मभूयम् ।
संयाज्याथाश्वमेधैस्त्रिभिरतिमहितैर्धर्मजं पूर्णकामं
सम्प्राप्तो द्वारकां त्वं पवनपुरपते! पाहि मां सर्वरोगात् ॥ ११ ॥

After instructing Yudhiṣṭhira in all aspects of *Dharma*, Bhīṣma, who had the power of dying at his own will by virtue of unceasing devotion in Thee, attained the state of indivisible *Brahma* in Thy presence. Thou enabled Yudhiṣṭhira to perform three great Aśvamedha sacrifices. Thus, fulfilling his aspiration Thou returned to Dwārakā. O Lord of Guruvāyupura! Protect me from all my ailments.



Canto—87

Sudāmā Episode

कुचेलनामा भवतः सतीर्थ्यतां गतः स सांदीपनिमन्दिरे द्विजः ।
त्वदेकरागेण धनादिनिःस्पृहो दिनानि निन्ये प्रशमी गृहाश्रमी ॥ १ ॥

Sudāmā was a poor *Brāhmaṇa*. He was Thy class-fellow, studied at the hermitage of Sāndīpani observing continence. He had one-pointed devotion in Thee. He had no craving at all for wealth etc. He was living a householder's life controlling his senses.

समानशीलापि तदीयवल्लभा तथैव नो चित्तजयं समेयुषी ।

कदाचिदूचे बत वृत्तिलब्धये रमापतिः किं न सखा निषेव्यते ॥ २ ॥

His wife was amiable to her husband but not equal in self-control and desirelessness. Once she requested her husband, "Why should you not approach your friend Kṛṣṇa, the Lord of Lakṣmī for some means of livelihood?"

इतीरितोऽयं प्रियया क्षुधार्तया जुगुप्समानोऽपि धने मदावहे ।

तदा त्वदालोकनकौतुकाद्ययौ वहन् पटान्ते पृथुकानुपायनम् ॥ ३ ॥

Hearing these words of wife, oppressed with hunger, Sudāmā censuring wealth for its proneness to generate pride, started for Dwārakā owing to his inherent desire to meet Thee. He carried with him tied up in his cloth, a small quantity of beaten rice for presentation.

गतोऽयमाश्चर्यमयीं भवत्पुरीं गृहेषु शैब्याभवनं समेयिवान् ।

प्रविश्य वैकुण्ठमिवाप निर्वृतिं तवातिसम्भावनया तु किं पुनः ॥ ४ ॥

Reaching Thy wonderful capital, seeing various palaces went to the house of Śaibyā. Entering it, he was joyful as if he were in *Vaikunṭha*; further Thou lavished Thy hospitality on him. He attained to a state of bliss beyond all description.

प्रपूजितं तं प्रियया च वीजितं करे गृहीत्वाकथयः पुराकृतम् ।

यदिन्धनार्थं गुरुदारचोदितैरपर्तुवर्षं तदमर्षि कानने ॥ ५ ॥

Being cordially received and comfortably seated on a bed, Sudāmā was being fanned by Rukmiṇī, Thou recalled, with his hands held in Thine, the various incidents of student days. For instance, once you two were caught in unseasonal rain when both of you had gone to the forest to gather fuel at the behest of the teacher's wife.

त्रप्राजुषोऽस्मात् पृथुकं बलादथ प्रगृह्य मुष्टौ सकृदाशिते त्वया ।
कृतं कृतं नन्वियतेति सम्भ्रमाद्रमा किलोपेत्य करं रुरोध ते ॥ ६ ॥

Sudāmā was feeling shy in presenting to Thee, the tiny bundle of beaten rice, which he had brought with him, Thou snatched it and ate one handful. Rukmiṇī approached Thee in flurry and held Thy hand, saying, “enough, enough.”

भक्तेषु भक्तेन स मानितस्त्वया पुरीं वसन्नेकनिशां महासुखम् ।
बतापरेद्युर्द्रविणं विना ययौ विचित्ररूपस्तव खल्वनुग्रहः ॥ ७ ॥

After staying one night in Dwārakā in great joy attended upon with all sorts of honours, Sudāmā started back home next morning without obtaining any wealth. Strange are Thy ways of bestowing mercy! How do Thou shower grace, in what form, on whom, it cannot be guessed.

यदि ह्यायाचिष्यमदास्यदच्युतो वदामि भार्या किमिति व्रजन्नसौ ।
त्वदुक्तिलीलास्मितमग्रधीः पुनः क्रमादपश्यन् मणिदीप्रमालयम् ॥ ८ ॥

On the way Sudāmā was thinking, “Had I asked for wealth, Kṛṣṇa, the infallible one, must have given me wealth. What am I to tell my wife now?” I did not ask and Thee did not give me anything. As he walked along musing thus, his mind got immersed in Thy words, sports and gentle smile of Thy face. On going further he sighted a mansion, which was gleaming with the radiance of gems.

किं मार्गविभ्रंश इति भ्रमन् क्षणं गृहं प्रविष्टः स ददर्श वल्लभाम् ।
सखीपरीतां मणिहेमभूषितां बुबोध च त्वत्करुणां महाद्भुताम् ॥ ९ ॥

For a moment Sudāmā got confused thinking that he had lost his way. Entering the mansion he saw his wife adorned with golden ornaments studded with gems and surrounded by several female helpers. Then Sudāmā realized Thy unique and intense kindness.

स रत्नशालासु वसन्नपि स्वयं समुन्नमद्भक्तिभरोऽमृतं ययौ ।
त्वमेवमापूरितभक्तवाञ्छितो मरुत्पुराधीश हरस्व मे गदान् ॥ १० ॥

Even dwelling in the jewelled palace, the devotion of Sudāmā gradually enhanced and he attained liberation in the end. O Lord of Guruvāyupura! Thou thus, fulfil the longings of Thy devotees, Please rid me of all my ailments.

□□□

Canto—88

Restoration of Devakī's dead Children

प्रागेवाचार्यपुत्राहतिनिशमनया स्वीयषट्सूनवीक्षां
 काङ्क्षन्त्यामातुरुक्त्या सुतलभुवि बलिं प्राप्य तेनार्चितस्त्वम्।
 धातुः शापाद्धिरण्यान्वितकशिपुभवान् शौरिजान् कंसभग्ना-
 नानीयैनान् प्रदर्श्य स्वपदमनयथाः पूर्वपुत्रान् मरीचेः ॥ १ ॥

Hearing that Thou had restored the dead children to Thy teacher, Thy mother Devakī desired to see the six children born of her before Thee. So at the bidding of Thy mother Thou went to Sūtala where Thou were worshipped by Bali with devotion. Those six children were originally Marīci's sons, who because of Brahmā's curse, were born of Hiranyakaśipu and later took birth as the six sons of Vasudeva whom Kaṁsa had killed. These were brought and shown to Thy mother by Thee and then sent back to their abode in *Vaikuṅṭha*.

श्रुतदेव इति श्रुतं द्विजेन्द्रं बहुलाश्वं नृपतिं च भक्तिपूर्णम्।
 युगपत्त्वमनुग्रहीतुकामो मिथिलां प्रापिथ तापसैः समेतः ॥ २ ॥

Śrutadeva, a famous *Brāhmaṇa* and Bahulāśva, a king of Mithilā were Thy staunch devotees. To show mercy simultaneously on both, Thou went to Mithilā with many ascetics.

गच्छन् द्विमूर्तिरुभयोर्युगपन्निकेत-
 मेकेन भूरिविभवैर्विहितोपचारः।
 अन्येन तद्दिनभृतैश्च फलौदनाद्यै-
 स्तुल्यं प्रसेदिथ ददाथ च मुक्तिमाभ्याम् ॥ ३ ॥

Assuming two similar forms, Thou visited both of them at the same time. Bahulāśva worshipped with rich offerings while

the other Śrutadeva worshipped Thee with only some fruits and rice collected that very day. Pleased with both alike, Thou granted them the same liberation.

भूयोऽथ द्वारवत्यां द्विजतनयमृतिं तत्प्रलापानपि त्वं

को वा दैवं निरुन्ध्यादिति किल कथयन् विश्ववोढाप्यसोढाः ।

जिष्णोर्गर्वं विनेतुं त्वयि मनुजधिया कुण्ठितां चास्य बुद्धिं

तत्त्वारूढां विधातुं परमतमपदप्रेक्षणेनेति मन्ये ॥ ४ ॥

In Dwārakā Thou, even being the Lord of the whole universe, endured the death of a child of a *Brāhmaṇa* and his sarcastic utterances with these words, "It was all due to fate, which could none resist." I think Thy object in doing so was to rid Arjuna of his pride and also to show him the Supreme Abode. Arjuna was looking on Thee as a mere human being because of his intellect being stunted. Therefore, Thou wanted to bless him with the knowledge of Supreme Truth and Thy Superhuman nature.

नष्टा अष्टास्य पुत्राः पुनरपि तव तूपेक्षया कष्टवादः

स्पष्टो जातो जनानामथ तदवसरे द्वारकामाप पार्थः ।

मैत्र्या तत्रोषितोऽसौ नवमसुतमतौ विप्रवर्यप्ररोदं

श्रुत्वा चक्रे प्रतिज्ञामनुपहतसुतः संनिवेश्ये कृशानुम् ॥ ५ ॥

Eight sons of that *Brāhmaṇa* had died. People were slandering Thee publicly due to Thy indifference towards the *Brāhmaṇa*. Arjuna arrived at Dwārakā on a friendly visit and stayed there. When he happened to hear the bitter lamentation and piteous wailing of the *Brāhmaṇa* on the death of his ninth infant, he vowed to restore to life the next infant if born dead, failing which, he would immolate himself in fire.

मानी स त्वामपृष्ट्वा द्विजनिलयगतो बाणजालैर्महास्त्रै

रुन्धानः सूतिगेहं पुनरपि सहसा दृष्टनष्टे कुमारे ।

याम्यामैन्द्रीं तथान्याः सुरवरनगरीर्विद्ययाऽऽसाद्य सद्यो

मोघोद्योगः पतिष्यन् हुतभुजि भवता सस्मितं वारितोऽभूत् ॥ ६ ॥

Arjuna went to the house of the *Brāhmaṇa* without telling Thee (when the next child was to be born). He covered the labour-room by spreading the net of arrows and fire missiles. Even then at the very birth the infant suddenly disappeared. Then Arjuna made a search for the infant by his Yogic powers in the realms of Yama, Indra and all other celestial beings but failed to locate the infant. Returning to *Dwārakā*, he wanted to immolate himself in fire. Smiling Thou approached him and restrained him from doing so.

सार्धं तेन प्रतीचीं दिशमतिजविना स्यन्दनेनाभियातो

लोकालोकं व्यतीतस्तिमिरभयमथो चक्रधाप्रा निरुन्धन्।

चक्रांशुविलिष्टदृष्टिं स्थितमथ विजयं पश्य पश्येति वारां

पारे त्वं प्राददर्शः किमपि हि तमसां दूरदूरं पदं ते ॥ ७ ॥

Going Westward in a very fast chariot with Arjuna and crossing the mountain barriers of *Lokāloka*, Thou reached where there was dense darkness. Illumining that dark region with the splendour of Thy discus, the eyes of Arjuna were dazzled with that splendour. Thou showed Thy abode beyond the causal waters and the darkness, which defies all powers of description.

तत्रासीनं भुजङ्गाधिपशयनतले दिव्यभूषायुधाद्यै-

रावीतं पीतचेलं प्रतिनवजलदश्यामलं श्रीमदङ्गम्।

मूर्तीनामीशितारं परमिह तिसृणामेकमर्थं श्रुतीनां

त्वामेव त्वं परात्मन् प्रियसखसहितो नेमिथ क्षेमरूपम् ॥ ८ ॥

O Paramātman! Seated on the bed of serpent-king *Ādiśeṣa*, decked with divine ornaments, weapons, wearing a yellow garment, whose form adorned by the presence of *Lakṣmī*, possessing the splendour of a fresh rain cloud, controller of the Trinity of *Brahmā*, *Viṣṇu* and *Śiva*; who is the ultimate objective of the three *Vedas*, the embodiment of the highest good and identical with Thyself, Thou with Arjuna made prostration before Him.

युवां मामेव द्वावधिकविवृतान्तर्हिततया
 विभिन्नौ संद्रष्टुं स्वयमहमहार्षम् द्विजसुतान् ।
 नयेतं द्रगेतानिति खलु वितीर्णान् पुनरमून्
 द्विजायादायादाः प्रणुतमहिमा पाण्डुजनुषा ॥ ९ ॥

In order to see you both, who are but Myself in two forms, in the one divinity is manifest and in the other it is latent, I caused to bring these children of the *Brāhmaṇa*. Now you can take them back forthwith. Now taking the children handed over by Him, Thou presented them to the *Brāhmaṇa*, while Arjuna extolled Thy greatness.

एवं नानाविहारैर्जगदभिरमयन् वृष्णिवंशं प्रपुष्ण-
 त्रीजानो यज्ञभेदैरतुलविहृतिभिः प्रीणयन्नेणनेत्राः ।
 भूभारक्षेपदम्भात् पदकमलजुषां मोक्षणायावतीर्णः
 पूर्णं ब्रह्मैव साक्षाद्यदुषु मनुजतारूषितस्त्वं व्यलासीः ॥ १० ॥

Thou were shining in the descent of a human form in the clan of *Yadus*. Thou are the infinite *Brāhmaṇa*. To relieve the burden of the earth and to liberate the devotees of Lotus-feet, delighting the world by various sportive activities, specially nourishing the *Vṛṣṇi* clan, performing many sacrificial rites, satisfying to their content, doe-eyed wives with unparalleled sportive endearments, Thou manifested Thyself only as a human being.

प्रायेण द्वारवत्यामवृतदयि तदा नारदस्त्वद्रसार्द्र-
 स्तस्माल्लेभे कदाचित्खलु सुकृतनिधिस्त्वत्पिता तत्त्वबोधम् ।
 भक्तानामग्रयायी स च खलु मतिमानुद्धवस्त्वत्त एव
 प्राप्तो विज्ञानसारं स किल जनहितायाधुनाऽऽस्ते बदर्याम् ॥ ११ ॥

Nārada mostly stayed at Dwārakā, engrossed in the bliss of Thy devotion. Thy meritorious father gained the knowledge of Truth from Nārada. Uddhava, the foremost among the devotees and the intelligent, attained to enlightenment directly from instructions given by Thee. He is even now staying at Badrikāśrama for the good of the world.

सोऽयं कृष्णावतारो जयति तव विभो यत्र सौहार्दभीति-
 स्नेहद्वेषानुरागप्रभृतिभिरतुलैरश्रमैर्योगभेदैः ।
 आर्तिं तीर्त्वा समस्ताममृतपदमगुः सर्वतः सर्वलोकाः
 स त्वं विश्वार्तिशान्त्यै पवनपुरपते भक्तिपूर्त्यै च भूयाः ॥ १२ ॥

O All-pervading one! Thy incarnation as Kṛṣṇa is outstanding and ever winner and it excels all as in this incarnation various types of men in large number were freed from their adversities and attained the eternal abode through varied, easy and unique methods of friendship, fear, love, hatred and attachment. O Lord of Guruvāyupura! Being so gracious to all, kindly eradicate all my sufferings and bestow on me Thy perfect devotion.



Canto—89

Supremacy of Viṣṇu

रमाजाने जाने यदिह तव भक्तेषु विभवो
 न सम्पद्यः सद्यस्तदिह मदकृत्त्वादशमिनाम् ।
 प्रशान्तिं कृत्वैव प्रदिशसि ततः काममखिलं
 प्रशान्तेषु क्षिप्रं न खलु भवदीये च्युतिकथा ॥ १ ॥

O Lord of Lakṣmī! I think that Thou do not bless Thy devotees with prosperity soon as it generates arrogance. To those who are not peaceful, establishing them in a peaceful state of mind, Thou bestow on them all desirable objects and upon those who are already peaceful, Thou shower grace immediately. Therefore, there is no downfall of a devotee of Thine.

सद्यः प्रसादरुषितान् विधिंशंकरादीन्
 केचिद्विभो निजगुणानुगुणं भजन्तः ।
 भ्रष्टा भवन्ति बत कष्टमदीर्घदृष्ट्या
 स्पष्टं वृकासुर उदाहरणं किलास्मिन् ॥ २ ॥

O All-pervading one! Prompted by their own motives people worship (other gods like) Brahmā and Śiva who are quickly

angered and quickly propitiated. They meet downfall because of their short-sightedness. The case of Vṛkāsura is a clear instance in point.

शकुनिजः स तु नारदमेकदा
 त्वरिततोषमपृच्छदधीश्वरम् ।
 स च दिदेश गिरीशमुपासितुं
 न तु भवन्तमबन्धुमसाधुषु ॥ ३ ॥

Once Vṛkāsura, the son of Śakuni asked Nārada, "O sage, which deity was the easiest to be propitiated?" The sage advised him for the worship of Śiva and not of Thee, who is never the helper of the evil ones.

तपस्तप्त्वा घोरं स खलु कुपितः सप्तमदिने
 शिरश्छित्त्वा सद्यः पुरहरमुपस्थाप्य पुरतः ।
 अतिक्षुद्रं रौद्रं शिरसि करदानेन निधनं
 जगन्नाथाद्वन्द्रे भवति विमुखानां क्व शुभधीः ॥ ४ ॥

He practised severe austerity. On the seventh day, being in anger, he resolved to cut off his head and offer it. Knowing this, Śiva immediately manifested himself before him. From the Lord of the universe, Vṛkāsura sought a mean and cruel boon, "On whose head I place my hand, he should die immediately." How can one expect any good sense in people who are averse to Thee?

मोक्तारं बन्धमुक्तो हरिणपतिरिव प्राद्रवत् सोऽथ रुद्रं
 दैत्याद् भीत्या स्म देवो दिशि दिशि वलते पृष्ठतो दत्तदृष्टिः ।
 तूष्णीके सर्वलोके तव पदमधिरोक्ष्यन्तमुद्वीक्ष्य शर्वं
 दूरादेवाग्रतस्त्वं पटुवटुवपुषा तस्थिषे दानवाय ॥ ५ ॥

Acquiring the boon Vṛkāsura chased Śiva just as a lion released from the cage, would first rush at the person who releases him. Being afraid of the *Asura*, Śiva ran in all the quarters with a constant backward look, all the people watched in awe, but none came to his help. Afterwards, They moved upward towards *Vaikuṅṭha* above. Seeing them from afar Thou

came forward assuming the form of a handsome *Brahmacārī*, standing in their path and addressed Vṛkāsura as follows:

भद्रं ते शाकुनेय भ्रमसि किमधुना त्वं पिशाचस्य वाचा
 संदेहश्चेन्मदुक्तौ तव किमु न करोष्यङ्गुलीमङ्ग मौलौ ।
 इत्थं त्वद्वाक्यमूढः शिरसि कृतकरः सोऽपतच्छिन्नपातं
 भ्रंशो ह्येवं परोपासितुरपि च गतिः शूलिनोऽपि त्वमेव ॥ ६ ॥

O son of Śakuni! Benediction to you! Why are you running about in vain putting faith in the words of this ghost of a fellow? O dear, if you doubt my words, why not test it by placing your hands on your own head? Infatuated by these words of Thine, he put his hands on his own head and fell down dead like an uprooted tree. Such downfall is the fate of people who foolishly adore other deities even as Śiva. That day Thou were the refuge of even to Śiva.

भृगुं किल सरस्वतीनिकटवासिनस्तापसा-
 स्त्रिमूर्तिषु समादिशन्नधिकसत्त्वतां वेदितुम् ।
 अयं पुनरनादरादुदितरुद्धरोषे विधौ
 हरेऽपि च जिहिंसिषौ गिरिजया धृते त्वामगात् ॥ ७ ॥

The ascetics residing on the banks of Sarasvatī, once sent the sage Bhṛgu to test who among the Trimūrtis is most *Sāttvika*. The sage Bhṛgu at first went to Brahmā, and he did not salute Brahmā, who grew very angry but soon controlled himself. Then Bhṛgu approached Śiva. Because of his disrespect, Śiva was just to kill him but Pārvatī restrained him. Finally the sage reached Thee.

सुमं रमाङ्गभुवि पङ्कजलोचनं त्वां
 विप्रे विनिघ्नति पदेन मुदोत्थितस्त्वम् ।
 सर्वं क्षमस्व मुनिवर्यं भवेत् सदा मे
 त्वत्पादचिह्नमिह भूषणमित्यवादीः ॥ ८ ॥

Thou were asleep resting Thy head on Lakṣmī's lap. When that venerable *Brāhmaṇa* kicked Lotus-eyed Thee, on Thy

chest, Thou got up immediately and cheerfully requested him, "O holy sage, please pardon all My flaws and the mark of Thy kick would always remain as decoration in the form of 'Śrīvatsa' on My chest."

निश्चित्य ते च सुदृढं त्वयि बद्धभावाः
 सारस्वता मुनिवरा दधिरे विमोक्षम् ।
 त्वामेवमच्युत पुनश्च्युतिदोषहीनं
 सत्त्वोच्चयैकतनुमेव वयं भजामः ॥ ९ ॥

'Viṣṇu is the Supreme Divinity' concluded the sages staying on the banks of Sarasvatī. Practising firm devotion in Thee, they attained liberation. O Infallible one! The pure embodiment of *Sattva* who never falls from his glory! We adore Thee.

जगत्सृष्ट्यादौ त्वां निगमनिवहैर्वन्दिभिरिव
 स्तुतं विष्णो सच्चित्परमरसनिर्द्वैतवपुषम् ।
 परात्मानं भूमन् पशुपवनिताभाग्यनिवहं
 परीतापश्चान्त्यै पवनपुरवासिन् परिभजे ॥ १० ॥

O Viṣṇu! Just as bards sing praises, similarly the *Vedas* embodied as *Devatās*, sang hymns in praise of Thee as one Supreme Being non-dual existence, Consciousness and Bliss consolidated at the beginning of the creation. O Infinite one! O Resident of temple of Guruvāyupura, Thou who are the embodiment of the good fortune of the *Gopikās* of Vṛndāvana, I adore Thee for the eradication of all my afflictions.

□□□

Canto—90

All Scriptures point to Thee

वृकभृगुमुनिमोहिन्यम्बरीषादिवृत्ते-

ष्वयि तव हि महत्त्वं सर्वशर्वादिवैत्रम् ।
 स्थितमिह परमात्मन् निष्कलार्वागभिन्नं
 किमपि यदवभातं तद्धि रूपं तवैव ॥ १ ॥

O Supreme Being! In the episodes related here of Vṛkāsura, sage Bhr̥gu, Mohinī incarnation, king Ambarīṣa and others, Thou stand superior to all other deities like Śiva etc. Thou are the embodiment of indivisible *Brahma* and the discrete manifestation of all deities and other objects.

मूर्तित्रयेश्वरसदाशिवपञ्चकं यत्
 प्राहुः परात्मवपुरेव सदाशिवोऽस्मिन् ।
 तत्रेश्वरस्तु स विकुण्ठपदस्त्वमेव
 त्रित्वं पुनर्भजसि सत्यपदे त्रिभागे ॥ २ ॥

Adherents of Śaivism speak of the deity as having five aspects—Brahmā, Viṣṇu, and Śiva together with *Īśwara* and *Sadāśiva*. Of these the fifth *Sadāśiva* is Thyself, the Supreme Being (Paramātman). Thou are also called *Īśwara*, the resident of *Vaikunṭha*. Again in the *Satyaloka* with its three spheres, Thou Thyself manifest as Brahमā, Viṣṇu and Śiva.

तत्रापि सात्त्विकतनुं तव विष्णुमाहु-
 र्धाता तु सत्त्वविरलो रजसैव पूर्णः ।
 सत्त्वोत्कटत्वमपि चास्ति तमोविकार-
 चेष्टादिकं च तव शंकरनाम्नि मूर्ती ॥ ३ ॥

Among the *Trimūrti*, Thy manifestation in *Pure Sattva* is Viṣṇu; and in whom the *Rajas* with a slight admixture of *Sattva* predominates is Brahमā. In Thy manifestation as Śiva in spite of existence of *Sattva*, activities expressing modifications of *Tamas* are found.

तं च त्रिमूर्त्यतिगतं परपुरुषं त्वां
 शर्वात्मनापि खलु सर्वमयत्वहेतोः ।
 शंसन्त्युपासनविधौ तदपि स्वतस्तु
 त्वद्रूपमित्यतिदुर्बं बहु नः प्रमाणम् ॥ ४ ॥

In the *Śaiva* codes of worship, the one who is praised as *Śaiva* (Śiva) is only Thyself as all gods and goddesses are but different manifestations of Thyself; the Supreme Spirit transcending the *Trimūrti*. We have many strong proofs to

prove that Śiva is in reality an aspect of Thine.

श्रीशंकरोऽपि भगवान् सकलेषु तावत्
त्वामेव मानयति यो न हि पक्षपाती ।
त्वन्निष्ठमेव स हि नामसहस्रकादि
व्याख्याद् भवत्स्तुतिपरश्च गतिं गतोऽन्ते ॥ ५ ॥

The great Śaṅkarācārya who was not partial to any Deity, considered Thou dwelling in all beings. Therefore, he has interpreted *Sahasranāma* as devoted to Thee and in the end he attained salvation uttering Thy praise.

मूर्तित्रयातिगमुवाच च मन्त्रशास्त्र-
स्यादौ कलायसुषमं सकलेश्वरं त्वाम् ।
ध्यानं च निष्कलमसौ प्रणवे खलूक्त्वा
त्वामेव तत्र सकलं निजगाद नान्यम् ॥ ६ ॥

Ācārya Śaṅkara in the beginning of his work *Mantra-Śāstra*, has described Thee as the fourth (*Turīya*) transcending the *Trimūrti*, endowed with a complexion resembling the colour of Kalāya flower. In dealing with the *Praṇava* (*Om*) meditation he has described Thee and no other deity as the partless Infinite Being.

समस्तसारे च पुराणसंग्रहे
विसंशयं त्वन्महिमैव चण्यते ।
त्रिमूर्तियुक्सत्यपदत्रिभागतः
परं पदं ते कथितं न शूलिनः ॥ ७ ॥

In the *Purāṇas*, the gist of all the scriptures, Thy greatness is unequivocally described. After depicting *Satyaloka* as having three parts, one for each of the *Trimūrtis*, Thy abode of *Vaikunṭha* has been described as distinct and superior to *Satyaloka*. No reference is made to *Śivaloka*.

यद् ब्राह्मकल्प इह भागवतद्वितीय-
स्कन्धोदितं वपुरनावृतमीश धात्रे ।

तस्यैव नाम हरिशर्वमुखं जगद
श्रीमाधवः शिवपरोऽपि पुराणसारे ॥ ८ ॥

O Lord! The form that Thou revealed to Brahmā in the period of *Brāhmakalpa*, which is described in the second *Skandha* of *Śrīmad Bhāgavata*, has been referred to by the name of Hariśarvamukha in *Purāṇasāra* by Madhvācārya who was himself a votary of Śiva.

ये स्वप्रकृत्यनुगुणा गिरिशं भजन्ते
तेषां फलं हि दृढयैव तदीयभक्त्या ।
व्यासो हि तेन कृतवानधिकारिहेतोः
स्कान्दादिकेषु तव हानिवचोऽर्थवादैः ॥ ९ ॥

Those who adore Śiva as prompted by their own nature, could attain liberation through their firm faith and devotion in Śiva. To strengthen the faith of the votaries of Śiva in *Purāṇas* like *Skanda*, Vyāsa has made statements belittling Thee, but these are to be taken as *Arthavāda* (eulogy).

भूतार्थकीर्तिरनुवादविरुद्धवादौ
त्रेधार्थवादगतयः खलु रोचनार्थाः ।
स्कान्दादिकेषु बहवोऽत्र विरुद्धवादा-
स्त्वत्तामसत्वपरिभूत्युपशिक्षणाद्याः ॥ १० ॥

Arthavāda is of three types. All these are meant to create an interest in the theme dealt with. The many statements in the *Purāṇas* like the *Skanda* expressing deficiency or defeat to Thee, are only *Arthavādas* expressing statements of non-existent, impossible and contradictory to all criteria (In reality they are not to express Thy deficiency).

यत् किञ्चिदप्यविदुषापि विभो मयोक्तं
तन्मन्त्रशास्त्रवचनाद्यभिदृष्टमेव ।

व्यासोक्तिसारमयभागवतोपगीत

क्लेशान् विधूय कुरु भक्तिभरं परात्मन् ॥ ११ ॥

O All-pervading one! Though I am not a learned man but

whatever I have said, is in accordance with the *Mantra-Śāstra* (It is not a fancy). O Thou! Who have been praised as the Supreme Being in *Śrīmad Bhāgavata*, the greatest of Vyāsa's composition! Eradicate my sufferings and endow me with supreme devotion.



Canto—91

Description of the Devotion Leading to the Highest Good

श्रीकृष्ण त्वत्पदोपासनमभयतमं बद्धमिथ्यार्थदृष्टे-
मर्त्यस्यार्तस्य मन्ये व्यपसरति भयं येन सर्वात्मनैव ।
यत्तावत् त्वत्प्रणीतानिह भजनविधीनास्थितो मोहमार्गं
धावन्नप्यावृताक्षः स्खलति न कुहचिद् देवदेवाखिलात्मन् ॥ १ ॥

O Lord Kṛṣṇa, the soul of all Beings! For a man who is body-centred and who is the victim of repeated births and deaths, devotion to Thy feet is the best heaven of refuge. In my view that man gets rid of all fears. The worshipper of Thy feet, adopting the *Bhāgavata Dharma* as revealed by Thee, will not slip or fall down. While running on the delusive highways of *Samsāra*, even if his eyes are blindfolded.

भूमन् कायेन वाचा मुहुरपि मनसा त्वद्गलप्रेरितात्मा
यद्यत् कुर्वे समस्तं तदिह परतरे त्वय्यसावर्षयामि ।
जात्यापीह श्रपाकस्त्वयि निहितमनःकर्मवाग्निन्द्रियार्थ-
प्राणो विश्वं पुनीते न तु विमुखमनास्त्वत्पदाद्विप्रवर्यः ॥ २ ॥

O Infinite Being! Prompted by Thy power, whatever I do with body, speech and mind, all that I offer at Thy feet. O Supreme Being! Even if a pariah has resigned his mind, actions, speech, senses, objects of senses, vital energies at Thy feet, he sanctifies the whole universe but a *Brāhmaṇa* of high birth cannot do so if his mind is turned away from Thy feet. (Not to speak of the universe, he cannot purify himself).

भीतिर्नाम द्वितीयाद् भवति ननु मनःकल्पितं च द्वितीयं
तेनैक्याभ्यासशीलो हृदयमिह यथाशक्ति बुद्ध्या निरुन्ध्याम् ।

मायाविद्धे तु तस्मिन् पुनरपि न तथा भाति मायाधिनाथं
तं त्वां भक्त्या महत्या सततमनुभजन्नीश भीतिं विजह्याम् ॥ ३ ॥

O Lord! It is a well known fact that fear arises only in a man, from a person distinct from himself. The consciousness of a second is an imaginary superimposition of the mind. Therefore, I am trying my best to discipline the mind in the consciousness of oneness. But my mind is overpowered by *Māyā* and I am not established in unitary consciousness. Therefore, I am trying to overcome the fear of *Samsāra* by constant adoration of Thee through intense devotion.

भक्तेरुत्पत्तिवृद्धी तव चरणजुषां सङ्गमेनैव पुंसा-
मासाद्ये पुण्यभाजां श्रिय इव जगति श्रीमतां सङ्गमेन ।
तत्सङ्गो देव भूयान्मम खलु सततं तन्मुखादुन्मिषद्भि-
स्त्वन्माहात्म्यप्रकारैर्भवति च सुदृढा भक्तिरुद्धृतपापा ॥ ४ ॥

As in this world, association with prosperous men leads to prosperity of people, similarly association with Thy devotees *Bhakti* germinates and develops in virtuous persons. Therefore, may I always have company of such devotees and through hearing from them the narratives and hymns dealing with Thy glory, may I develop firm devotion in Thee effacing all my sins?

श्रेयोमार्गेषु भक्तावधिकबहुमतिर्जन्मकर्माणि भूयो
गायन् क्षेमाणि नामान्यपि तदुभयतः प्रद्रुतं प्रद्रुतात्मा ।
उद्यद्भासः कदाचित् कुहचिदपि रुदन् क्वापि गर्जन् प्रगाय-
न्नुन्मादीव प्रनृत्यन्नयि कुरु करुणां लोकबाह्यश्चरेयम् ॥ ५ ॥

Kindly be merciful so that I may get ardently devoted only to the path of devotion among several paths conducive to the highest good. I shall fervently chant again and again Thy names, exploits, incarnations and sportive activities. Thus, with the chanting of Thy auspicious names and activities, my mind would melt and I wish that sometimes laughing, weeping, singing,

crying aloud and dancing in ecstasy, I may be like a man who becomes oblivious of himself and the society.

भूतान्येतानि भूतात्मकमपि सकलं पक्षिमत्स्यान्मृगादीन्
मर्त्यान् मित्राणि शत्रून्पि यमितमतिस्त्वन्मयान्यानमानि ।
त्वत्सेवायां हि सिध्येन्मम तव कृपया भक्तिदार्ढ्यं विराग-
स्त्वत्तत्त्वस्यावबोधोऽपि च भुवनपते यत्नभेदं विनैव ॥ ६ ॥

O Lord of the universe! The whole mobile and immobile world is constituted of these five elements. Birds, fish, animals, all beings living in water or land, friends, foes and neutrals are the body of Lord Hari and experiencing thus, I shall salute all entities with exclusive devotion. Through this constant service to Thee, Thy mercy will certainly shower on me. Through Thy mercy I shall attain intense devotion, dispassion and proper knowledge of Thy nature. All the three would be accomplished without any other effort.

नो मुह्यन् क्षुत्तृडाद्यैर्भवसरणिभवैस्त्वन्निलीनाशयत्वा-
च्चिन्तासातत्यशाली निमिषलवमपि त्वत्पदादप्रकम्पः ।
इष्टानिष्टेषु तुष्टिव्यसनविरहितो मायिकत्वावबोधा-
ञ्ज्योत्स्नाभिस्त्वन्नखेन्दोरधिकशिशिरितेनात्मना संचरेयम् ॥ ७ ॥

My mind being absorbed in Thee, not being afflicted with the sufferings of the world like hunger and thirst. May I remain in constant meditation on Thee, never deviating even for a moment from Thy feet. All the enjoyments are illusive—convinced of this, I may remain free from joy in favourable and free from sorrow in unfavourable circumstances. I may be fit to wander about with a mind cooled by the moonlight of Thy moonlike toe-nails.

भूतेष्वेषु त्वदैक्यस्मृतिसमधिगतौ नाधिकारोऽधुना चेत्
त्वत्प्रेम त्वत्कमैत्री जडमतिषु कृपा द्विदसु भूयादुपेक्षा ।
अर्चायां वा समर्चाकुतुकमुरुतरश्रद्धया वर्धतां मे
त्वत्संसेवी तथापि द्रुतमुपलभते भक्तलोकोत्तमत्वम् ॥ ८ ॥

If I am not worthy of seeing Thee in all beings, at least

let me have love in Thee, friendliness towards Thy devotees, kindness towards persons in ignorance and indifference towards enemies. Even if not worthy of this also, let my love in the worship of Thy image with immense faith enhance day by day because even the vilest man who adores Thee, becomes The foremost devotee in a very short period.

आवृत्य त्वत्स्वरूपं क्षितिजलमरुदाद्यात्मना विक्षिपन्ती
जीवान् भूयिष्ठकर्मावलिविवशगतीन् दुःखजाले क्षिपन्ती ।
त्वन्माया माभिभून्मामयि भुवनपते कल्पते तत्प्रशान्त्यै
त्वत्पादे भक्तिरेवेत्यवददयि विभो सिद्धयोगी प्रबुद्धः ॥ ९ ॥

O Lord of the universe! Thy *Māyā* hiding *Brahma* itself projects it in the form of earth, water, air etc., and subjects the embodied being to suffer or enjoy according to the *Karmas* of their past lives and pushes them into the ocean of worldly existence. O All-pervading one! Let not this *Māyā* of Thine overpower me. Devotion to Thee only can cross over Thy *Māyā*—The great *Yogī* Prabuddha said so.

दुःखान्यालोक्य जन्तुष्वलमुदितविवेकोऽहमाचार्यवर्या-
ल्लब्ध्वा त्वद्रूपतत्त्वं गुणचरितकथाद्बुद्धवद्भक्तिभूमा ।
मायामेनां तरित्वा परमसुखमये त्वत्पदे मोदिताहे
तस्यायं पूर्वरङ्गः पवनपुरपते! नाशयाशेषरोगान् ॥ १० ॥

Observing the miseries of the embodied beings, I may develop discriminative insight that son, friend and the wealth are source of miseries. Approaching a spiritual teacher I may realize Thy true nature. By narrating Thy virtues and sportive activities, I may develop intense devotion to Thee, thereby crossing over this *Māyā*, I would experience Supreme Bliss, abiding in Thy blissful Lotus-feet. This is my prelude to the effort to win over Thy *Māyā*. O Lord of Guruvāyupura! Eradicate all my ailments.

Canto—92

Description of Bhakti Conducive to Blessedness

वेदैः सर्वाणि कर्माण्यफलपरतया वर्णितानीति बुद्ध्वा
 तानि त्वय्यर्पितान्येव हि समनुचरन्त्यानि नैष्कर्म्यमीश।
 मा भूद्देर्निषिद्धे कुहचिदपि मनःकर्मवाचां प्रवृत्ति-
 दुर्वर्जं चेदवासं तदपि खलु भवत्यर्पये चित्रकाशे ॥ १ ॥

The ritualistic *Karmas* are described in the *Vedas* to achieve actionlessness. Knowing this, I offered all my actions to Thee and I perform only those actions, which are conducive to actionlessness. Let me not do anything by thought, word or deed, which is not ordained by *Vedas*. If somehow any prohibited action is done by me, I shall offer even that unto Thee—the form of lustrous consciousness.

यस्त्वन्यः कर्मयोगस्तव भजनमयस्तत्र चाभीष्टमूर्तिं
 हृद्यां सत्त्वैकरूपां दृषदि हृदि मुदि क्वापि वा भावयित्वा।
 पुष्पैर्गन्धैर्निवेद्यैरपि च विरचितैः शक्तितो भक्तिपूतै-
 र्नित्यं वर्यां सपर्यां विदधदयि विभो त्वत्प्रसादं भजेयम् ॥ २ ॥

O All-pervading one! As distinguished from ritualistic performances, there is a path of selfless activity devoted to Thy adoration. In that path I shall visualize the presence of a charming Deity of my choice, pure *Sāttvika* in a stone image, in a clay image or in my heart in any symbol and offer in devoted worship to Thee daily according to my capacity with various ingredients like flowers, incense and food offerings and seek Thy Grace.

स्त्रीशूद्रास्त्वत्कथादिश्रवणविरहिता आसतां ते दयार्हा-
 स्त्वत्पादासन्नयातान् द्विजकुलजनुषो हन्त शोचाम्यशान्तान्।
 वृत्त्यर्थं ते यजन्तो बहुकथितमपि त्वामनाकर्णयन्तो
 दूसा विद्याभिजात्यैः किमु न विदधते तादृशं मा कृथा माम् ॥ ३ ॥

Women and *Sūdras* who are not given to listening to the (Vedic) narrations of Thy exploits, are indeed to be pitied. I

bemoan the lot of those persons being born in higher echelon of society, being worthy of approaching Thy feet, are not sincere and are attached to sensual enjoyments. They turn a deaf ear to various narrations about Thee in the *Vedas*. Proud of their learning and high births, there is no misdeed that they do not commit. O Lord! Don't inspire me to be one who thus, commits his own suicide.

पापोऽयं कृष्ण रामेत्यभिलपति निजं गूहितुं दुश्चरित्रं
निर्लज्जस्यास्य वाचा बहुतरकथनीयानि मे विधितानि।
भ्राता मे वन्द्यशीलो भजति किल सदा विष्णुमित्थं बुधांस्त
निन्दन्त्युच्चैर्हसन्ति त्वयि निहितमतींस्तादृशं मा कृथा माम्॥४॥

"This sinner is uttering names like Rāma and Kṛṣṇa to hide his rascality. By the prattles of this shameless man I have been prevented from my various orations. My brother wastes all his time worshipping Viṣṇu in vain." In such terms these worldly beings insult spiritually wise men. They laugh loudly at Thy devotees. May I not, O Lord! Degenerate to that level.

श्वेतच्छायं कृते त्वां मुनिवरवपुषं प्रीणयन्ते तपोभिः
स्त्रेतायां स्रुक्स्रुवाद्यङ्कितमरुणतनुं यज्ञरूपं यजन्तो
सेवन्ते तन्नमार्गैर्विलसदरिगदं द्वापरे श्यामलाङ्गं
नीलं संकीर्तनाद्यैरिह कलिसमये मानुषास्त्वां भजन्ते॥५॥

In the *Kṛta* age Thy form is of white hue and Thou manifest Thyself in the form of a *Brahmacārī*. At that time human beings propitiate Thee by penance. In *Tretā* age Thou are of red colour bearing emblems of Sruk and Sruvā and appear as Lord of sacrifice. People worship Thee with *Yajña*-offering. In the *Dwāpara* age Thy splendour is like that of a blooming flax flower of blue colour. Thou are adorned with discus, mace and other weapons. At that time people adore Thee according to the rites laid down in the *Tantras*. And in the age of *Kali* Thou bear black complexion and men worship Thee through the loud chanting of Thy names and such other means.

सोऽयं कालेयकालो जयति मुररिपो यत्र संकीर्तनाद्यै-
 निर्यत्नैरेव मार्गैरखिलद नचिरात् त्वत्प्रसादं भजन्ते।
 जातास्त्रेताकृतादावपि हि किल कलौ सम्भवं कामयन्ते
 दैवात् तत्रैव जातान् विषयविषरसैर्मा विभो वञ्चयास्मान् ॥ ६ ॥

O Enemy of Mura! This Age of *Kali* excels all *Yugas* because in this, through effortless means like collective loud chanting of divine names, men can attain to Thy Grace. O Bestower of all boons! That is the reason that even those born in the ages of *Kṛta* and *Tretā* desire to be born in the age of *Kali*. O All-pervading one! Luckily born as I am in this age, deflect me not from Thy path through the deceptive poisonous sweetness of sensual enjoyments. Fulfil my aspiration of attaining Thee.

भक्तास्तावत्कलौ स्युर्द्रमिलभुवि ततो भूरिशस्तत्र चोच्चैः
 कावेरीं ताम्रपर्णीमनु किल कृतमालां च पुण्यां प्रतीचीम्।
 हा मामप्येतदन्तर्भवमपि च विभो किञ्चिदञ्जद्रसं त्व-
 व्याशापाशैर्निबध्य भ्रमय न भगवन् पूरय त्वन्निषेवाम् ॥ ७ ॥

In the age of *Kali* there already have been many devotees in the Dravida country. In this region on the banks of rivers *Kāverī*, *Tāmrparṇī*, *Kṛtamālā* and flowing Westward *Narmadā*, there have been many outstanding devotees. O Lord! I am also born in this region and I am endowed with a modicum of devotion for Thee. Sundering the fetters of desires, free me from the cycle of birth and death in the worldly existence. Endow me with perfect devotion.

दृष्ट्वा धर्मद्रुहं तं कलिमपकरुणं प्राङ् महीक्षित् परीक्षि-
 ष्दन्तुं व्याकृष्टखड्गोऽपि न विनिहतवान् सारवेदी गुणांशात्।
 त्वत्सेवाद्याशु सिध्येदसदिह न तथा त्वत्परे चैष भीरु-
 र्यत्नु प्रागेव रोगादिभिरपहरते तत्र हा शिक्षयैनम् ॥ ८ ॥

In ancient period king *Parīkṣit* had drawn his sword to kill the spirit of *Kali* age who is cruel and antagonistic to righteousness.

But he did not kill him as he knew the essence of virtues. In this *Kali* age Thy devotion fructifies soon but not the sin. Hence this age of *Kali* is fearful of Thy devotees. Even before the devotion has taken its root, he distracts their mind with disease etc. Alas! That very disease has afflicted me. Therefore, instruct *Kali* to efface my disease.

गङ्गा गीता च गायत्र्यपि च तुलसिका गोपिकाचन्दनं तत्
शालग्रामाभिपूजा परपुरुष तथैकादशी नामवर्णाः ।
एतान्यष्टाप्ययत्नान्ययि कलिसमये त्वत्प्रसादप्रसिध्या
क्षिप्रं मुक्तिप्रदानीत्यभिदधुर्ऋषयस्तेषु मां सज्जयेथाः ॥ ९ ॥

O Supreme Lord! Sages say in this age of *Kali*, *Gāṅgā*, *Gītā*, *Gāyatrī*, *Tulasī* leaves, Sandal paste, *Śālagrāma*, *Ekādaśī* fast and recitation of divine names—these eight items, are easily available and are the quick means of salvation by Thy grace. Absorb my mind in all of them.

देवर्षीणां पितृणामपि न पुनर्ऋणी किङ्करो वा स भूमन्
योऽसौ सर्वात्मना त्वां शरणमुपगतः सर्वकृत्यानि हित्वा ।
तस्योत्पन्नं विकर्माप्यखिलमपनुदस्येव चित्तस्थितस्त्व
तन्मे पापोत्थतापान् पवनपुरपते रुन्धि भक्तिं प्रणीयाः ॥ १० ॥

A person who forsakes all actions and surrenders to Thee wholeheartedly, is no longer debtor or servant to *Deva*, Sage, *Pitṛs* etc. Residing in his heart, Thou destroy any adverse *Karmas* that may have been committed by him. Therefore, O Lord of Guruvāyupura! Eradicate my sufferings caused by my sins and bestow upon me Thy unswerving devotion.

□□□

Canto—93

Wisdom of Twenty-five Gurus

बन्धुस्त्रेहं विजहां तव हि करुणया त्वय्युपावेशितात्मा
सर्वं त्यक्त्वा चरेयं सकलमपि जगद्दीक्ष्य मायाविलासम् ।

नानात्वाद् भ्रान्तिजन्यात् सति खलु गुणदोषावबोधे विधिर्वा
व्यासेधो वा कथं तौ त्वयि निहितमतेर्वीतवैषम्यबुद्धेः ॥ १ ॥

By Thy grace anchoring my mind in Thee, I shall abandon my infatuation for the family. Viewing the whole universe as an expression of *Māyā*, I shall abandon everything and wander about. Injunctions and prohibitions are applicable only in the sphere of multiplicity born of false understanding but whose understanding is engrossed in Thee and has transcended the illusion of multiplicity, how they can govern me who has such understanding?

क्षुत्तृष्णालोपमात्रे सततकृतधियो जन्तवः सन्धनन्ता-
स्तेभ्यो विज्ञानवत्त्वात् पुरुष इह वरस्तज्जनिर्दुर्लभैव ।
तत्राप्यात्माऽऽत्मनः स्यात् सुहृदपि च रिपुर्यस्त्वयि न्यस्तचेता-
स्तापोच्छित्तेरुपायं स्मरति स हि सुहृत् स्वात्मवैरी ततोऽन्यः ॥ २ ॥

There are countless beings in the universe who constantly strive for satisfying hunger and thirst but man is the best among them, because he is endowed with discriminative insight. Therefore, human birth is rare. In human beings also one's own self is one's friend and one's own self is one's enemy. One who knows the means of salvation, being fully concentrated in Thee, is one's own well-wisher and others are their own enemies.

त्वत्कारुण्ये प्रवृत्ते क इव नहि गुरुलोकवृत्तेऽपि भूमन्
सर्वाक्रान्तापि भूमिर्नहि चलति ततः सत्क्षमां शिक्षयेयम् ।
गृह्णीयामीश तत्तद्विषयपरिचयेऽप्यप्रसक्तिं समीराद्
व्याप्तत्वं चात्मनो मे गगनगुरुवशाद्भ्रातु निर्लेपता च ॥ ३ ॥

O Infinite one! When Thy grace is showering in the world of mobile and immobile, entities, there is nothing that cannot be a spiritual teacher. The earth does not respond even if oppressed by all. From the earth let me learn the lesson of true forgiveness. From the air let me learn the lesson of non-attachment in spite of its contact with sense-objects. *Ātmā*

pervades the inside and outside of the body and still remains untainted. We learn this lesson from my *Guru*, the Sky.

स्वच्छः स्यां पावनोऽहं मधुर उदकवद्वह्निवन्मा स्म गृह्णां
सर्वान्नीनोऽपि दोषं तरुषु तमिव मां सर्वभूतेष्ववेयाम् ।
पुष्टिर्नष्टिः कलानां शशिन इव तनोर्नात्मनोऽस्तीति विद्यां
तोयादिव्यस्तमार्तण्डवदपि च तनुष्वेकतां त्वत्प्रसादात् ॥ ४ ॥

With Thy grace I may become limpid, purifying and sweet like water. I want to be free from all blemishes like all consuming fire. I may obtain this wisdom from the fire that it is equally pervasive in trees. Similarly I alone abide in all beings as their soul. Like the moon, which remains the same in its phases wax and wane, may I know that six modifications relate to the limbs of the body not to *Ātmā*. Just as one sun reflects in diverse forms in various crater pots. Similarly one *Ātmā* reflects in various individualities. Let me realize this wisdom that all individualities are reflections of the same *Ātmā*.

स्नेहाद् व्याधास्तपुत्रप्रणयमृतकपोतायितो मा स्म भूवं
प्राप्तं प्राश्रन् सहेय क्षुधमपि शयुवत् सिन्धुवत् स्यामगाधः ।
मा पसं योषिदादौ शिखिनि शलभवद् भुङ्गवत् सारभागी
भूयासं किंतु तद्वद्भनचयनवशान्माहमीश प्रणेशम् ॥ ५ ॥

O Lord! May I not be attached to the family out of my affection unlike the pigeon who laid down his life for its offsprings trapped by the hunter. Like the python let me eat only what fate brings and put up with hunger when nothing is available. Like the ocean let me be deep. Just as moths infatuated on the fire, burn themselves leaping into it; like them I may not fall into the flames of lust for women. Like the honey bee let me have the habit of seeking the essence of things. Just as the large black bee gets absorbed in gathering nectar of the flower and at the evening when the flower closes its mouth, the bee also gets entrapped in it. Similarly let me not be destroyed engrossed in accumulating wealth.

मा बध्यासं तरुण्या गज इव वशया नार्जयेयं धनौघं
 हतान्यस्तं हि माध्वीहर इव मृगवन्मा मुहं ग्राम्यगीतैः।
 नात्यासज्जेय भोज्ये झष इव बडिशे पिङ्गलावन्निराशः
 सुप्यां भर्तव्ययोगात् कुरर इव विभो सामिषोऽन्यैर्न हन्यै ॥ ६ ॥

O All-pervading one! As the elephant is trapped due to his attachment with a she-elephant desiring coition, similarly I may not get into bondage being attached to a beauty. Let me not accumulate wealth as it will be enjoyed by others as a bee gathers honey but it is taken away by the honey-collector, bee remaining bereft of it. Let me not be attracted by popular music as the deer does by the hunter's flute. Let me not have craving for delicious food lest I meet the fate of a fish by its attraction for the bait. Like Piṅgalā being despondent of her potential clients, let me have a sound sleep. As the Kurara bird carrying a lump of flesh is swiped by other birds to snatch away that flesh, let me not be killed at the hands of others protecting my gatherings.

वर्तैय त्यक्तमानः सुखमतिशिशुवन्निसहायश्चरेयं
 कन्याया एकशेषो वलय इव विभो वर्जितान्योन्यघोषः।
 त्वच्चित्तो नावबुध्यै परमिषुकृदिव क्ष्माभृदायानघोषं
 गेहेष्वन्यप्रणीतेष्वहिरिव निवसान्युन्दुरोर्मन्दिरेषु ॥ ७ ॥

O All-pervading one! Like an immature child may I live happily abandoning the sense of honour or dishonour. Just a girl breaking all the bangles, kept only one bangle so that it may not produce sound, let me move alone avoiding vain mutual conversations. As an arrow maker, being all attentive in his work of arrow making, did not hear any noise of the king's procession passing nearby, similarly my mind may also be engrossed in Thee that I may remain oblivious of everything else. As a serpent makes no hole for itself but lives in holes made by rats, may I, forsaking the attachment for home, pass my life, residing in the houses made by others.

त्वय्येव त्वत्कृतं त्वं क्षपयसि जगदित्यूर्णनाभात् प्रतीयां
 त्वच्चिन्ता त्वत्स्वरूपं कुरुत इति दृढं शिक्षये पेशकारात्।
 विद्भस्मात्मा च देहो भवति गुरुवरो यो विवेकं विरक्तिं
 धत्ते संचिन्त्यमानो मम तु बहुरुजापीडितोऽयं विशेषात् ॥ ८ ॥

As a spider swallows its own web; similarly Thou withdraw into Thyself the universe projected by Thee, I may get this wisdom from the spider. From the beetle may I learn how Thy meditation can confer Thy form. This body of mine is also a great teacher. In the end if it is eaten by others, it is reduced to excreta and if it is burned, it is reduced to ashes. After deep reflection, it arouses dispassion and discrimination. But my this body, afflicted with many ailments, teaches me discrimination and dispassion.

ही ही मे देहमोहं त्यज पवनपुराधीश यत्प्रेमहेतो-
 गेहे वित्ते कलत्रादिषु च विवशितास्त्वत्पदं विस्मरन्ति।
 सोऽयं वह्नेः शूनो वा परमिह परतः साम्प्रतं चाक्षिकर्ण-
 त्वग्निह्वाद्या विकर्षन्त्यवशमत इतः कोऽपि न त्वत्पदाब्जे ॥ ९ ॥

O Lord of Guruvāyupura! Woe unto me! Woe unto me! Being attached to body, people get themselves so much entangled in home, wife, wealth, that they become forgetful of Thy feet. May Thou deign to rid me the sense of mineness with the body? On its being dead, it becomes the food of fire or of animals. Even now while living, it is dragged hither and thither helplessly by the senses, like sight, hearing, touch, taste and smell. But, none takes me to Thy Lotus-feet.

दुर्वारो देहमोहो यदि पुनरधुना तर्हि निःशेषरोगान्
 हत्वा भक्तिं द्रढिष्ठं कुरु तव पदपङ्केरुहे पङ्कजाक्ष।
 नूनं नानाभवान्ते समधिगतमिमं मुक्तिदं विप्रदेहं
 क्षुद्रे हा हन्त मा मा क्षिप विषयरसे पाहि मां मारुतेश ॥ १० ॥

If the body-consciousness is difficult to be ridden of, O

Lotus-eyed Lord! Rid me of all my ailments (internal and external), and bestow on me unshakable devotion to Thy Lotus-feet. Certainly, this *Brāhmaṇa* body, obtained after many births, is capable of taking me to salvation and not immerse in vulgar sensuality and pleasure. I should not do so. O Lord of Guruvāyupura! Protect me.



Canto—94

Prayer for Devotion

शुद्धा निष्कामधर्मैः प्रवरगुरुगिरा तत्स्वरूपं परं ते
 शुद्धं देहेन्द्रियादिव्यपगतमखिलव्याप्तमावेदयन्ते ।
 नानात्वस्थौल्यकार्यादि तु गुणजवपुस्सङ्गतोऽध्यासितं ते
 वह्नेर्दारुप्रभेदेष्विव महदणुतादीमताशान्ततादि ॥ १ ॥

Self-purified by the performance of selfless actions and a competent teacher, we attain the knowledge of the nature of Supreme *Brahma*, which is All-pervasive and transcends the body and the senses. As for Thy many manifestations with their attributes of grossness and thinness etc., these differences are born of superimposition on bodies that are the evolutes of *Māyā*. These differences are like the expansiveness, smallness, dimness and brilliance of fire according to the nature of the fuel in which it manifests.

आचार्याख्याधरस्थारणिसमनुमिलच्छिष्यरूपोत्तरार-
 प्यावेधोद्धासितेन स्फुटतरपरिबोधाग्निना दह्यमाने ।
 कर्मालीवासनातत्कृततनुभुवनभ्रान्तिकान्तारपूरे
 दाह्याभावेन विद्याशिखिनि च विरते त्वन्मयी खल्ववस्था ॥ २ ॥

The fire of knowledge is churned by the striking of the two fire-sticks, the upper one represented by the disciple and the lower one by the teacher. The fire of knowledge burns up the forest of ignorance, consisting of the false identification with

the body and the impressions of actions of the past lives and the tendencies born of them. Even that fire for want of more fuel subsides in Thee. The devotee becomes one with Thee — the Existence, Consciousness and Bliss personified.

एवं त्वत्प्राप्तितोऽन्यो न हि खलु निखिलक्लेशहानेरुपायो
नैकान्तात्यन्तिकास्ते कृषिवदगदषाड्गुण्यषट्कर्मयोगाः ।

दुर्वैकल्यैरकल्या अपि निगमपथास्तत्फलान्यप्यवासा
मत्तास्त्वां विस्मरन्तः प्रसजति पतने यान्त्यनन्तान् विषादान् ॥ ३ ॥

There is no other means to get rid of all afflictions except the attainment of Thee. As medicine is for health, for earning wealth there are six strategies of political insight, other practices and Vedic pursuits that are uncertain like cultivation as they cannot completely eradicate their woes or in warding off their recurrence. Vedic rituals have various blemishes inherent in them, so they are also incapable of eradication of all sufferings. If somehow as a result of Vedic rituals they attain heaven, they are getting intoxicated with heavenly pleasures, forget Thee, and on the exhaustion of their merits, they get downfall and become subject to endless sufferings.

त्वल्लोकादन्यलोकः क्व नु भयरहितो यत् परार्द्धद्वयान्ते
त्वद्भीतः सत्यलोकेऽपि न सुखवसतिः पद्मभूः पद्मनाभ ।

एवम्भावे त्वधर्माजितबहुतमसां का कथा नारकाणां
तं मे त्वं छिन्धि बन्धं वरद कृपणबन्धो कृपापूरसिन्धो ॥ ४ ॥

O God of Lotus-navel! Is there any sphere other than *Vaikunṭha*, which is free from fear? Brahmā, whose life-span is two *Parārdhas*, even in that *Satyaloka*, the Lotus-born Brahmā being afraid of Thee does not live happily. O friend of the lowly! What then to speak of those who by their unrighteous deeds have accumulated a heap of sufferings, residing in hells. O Ocean of Mercy and Bestower of boons! Cut off my all bondages and accord salvation.

याथार्थ्यात् त्वन्मयस्यैव हि मम न विभो वस्तुतो बन्धमोक्षौ
 मायाविद्यातनुभ्यां तव तु विरचितौ स्वप्नबोधोपमौ तौ।
 बद्धे जीवद्विमुक्तिं गतवति च भिदा तावती तावदेको
 भुङ्क्ते देहद्रुमस्थो विषयफलरसान्नापरो निर्व्यथात्मा ॥ ५ ॥

O Lord! In truth I am Thyself, there is really neither bondage nor liberation for me. These bondage and liberation are created by Thy twin power *Māyā* and *Vidyā* (knowledge). They are comparable to the dream and the waking state. The difference between the one in bondage of *Māyā* (ignorance) and the one liberated with *Vidyā* (Knowledge) in life is only this much; the former perched on the tree of the body, eats the fruits of his own deeds and the latter does not; on account of his knowledge the latter remains free from all sorrows.

जीवन्मुक्तत्वमेवंविधमिति वचसा किं फलं दूरदूरे
 तन्नामाशुद्धबुद्धेर्न च लघु मनसः शोधनं भक्तितोऽन्यत्।
 तन्मे विष्णो कृषीष्ठास्त्वयि कृतसकलप्रार्पणं भक्तिभारं
 येन स्यां मङ्क्षु किञ्चिद्गुरुवचनमिलत्त्वत्प्रबोधस्त्वदात्मा ॥ ६ ॥

Liberation in life is very glorious, of what avail it is by saying so in mere words. It is difficult to be attained. It is something far off for a person of impure mind. For the purification of the mind there is no other easy way except Thy devotion. O Viṣṇu, bestow me that unceasing devotion of Thine in which, the body and all (Possessions) relating to it are offered to Thee. Because of that and the instructions of the *Guru*, I shall soon attain the true enlightenment and union with Thee.

शब्दब्रह्मण्यपीह प्रयतितमनसस्त्वां न जानन्ति केचित्
 कष्टं बन्ध्यश्रमास्ते चिरतरमिह गां बिभ्रते निष्प्रसूतिम्।
 यस्यां विश्वाभिरामाः सकलमलहरा दिव्यलीलावताराः
 सच्चित्सान्द्रं च रूपं तव न निगदितं तां न वाचं श्रियासम् ॥ ७ ॥

There are some who have no knowledge of Thee or do

not worship Thee, though they have studied *Vedas* with efforts. Alas! Their efforts are therefore, in vain and they are like owners of cows that never calve. For long they utter words, which do not result in getting knowledge or devotion. It only establishes or demolishes other's viewpoints whether right or wrong. May I not, therefore, indulge in the study, exposition or composition of works alien to the description of Thy blissful form and Thy sportive incarnations, which are joyful and are destructive of all sins!

यो यावान् यादृशो वा त्वमिति किमपि नैवावगच्छामि भूम-
 त्रेवं चानन्यभावस्त्वदनुभजनमेवाद्विधे चैद्यवैरिन् ।
 त्वल्लिङ्गानां त्वदङ्घ्रिप्रियजनसदसां दर्शनस्पर्शनादि-
 भूयान्मे त्वत्प्रपूजानतिनुतिगुणकर्मानुकीर्त्यादरोऽपि ॥ ८ ॥

O Infinite one! Of what form Thou are; what is Thy glory? Of what nature are Thou? I do not understand these all in the least. O destroyer of Śiśupāla! I am exclusively adoring Thee. May I be always blessed with occasions of seeing Thy images and contacting gatherings of Thy devotees and may be endowed with devotion to the worship, salutation and praise of Thee and also singing Thy deeds of creation etc.

यद्यल्लभ्येत तत्तत्तव समुपहतं देव दासोऽस्मि तेऽहं
 त्वद्गोहोन्मार्जनाद्यं भवतु मम मुहुः कर्म निर्मायमेव ।
 सूर्याग्निब्राह्मणात्मादिषु लसितचतुर्बाहुमाराधये त्वां
 त्वत्प्रेमार्द्रत्वरूपो मम सततमभिष्यन्दतां भक्तियोगः ॥ ९ ॥

O *Deva*! Whatever I obtain, I offer to Thee. I am Thy servant. I may remain steadily cleaning and scrubbing Thy temple. Let me perform the worship of Thy four handed form conceived as manifesting in the solar orb, in fire, in *Brāhmaṇa* and in the *Ātmā*. In my heart stream of devotion moistened with love may ever remain flowing towards Thee.

ऐक्यं ते दानहोमव्रतनियमतपस्सांख्ययोगैर्दुराणं
 त्वत्सङ्गेनैव गोप्यः किल सुकृतितमाः प्रापुरानन्दसान्द्रम् ।

भक्तेष्वन्येषु भूयस्त्वपि बहु मनुषे भक्तिमेव त्वमासां
तन्मे त्वद्भक्तिमेव द्रढय हर गदान् कृष्ण वातालयेश ॥ १० ॥

The solidified blissful identical form of Thine is difficult to obtain through charity, sacrifices, vows, Self-control, austerity and the path of knowledge, but meritorious *Gopikās* attained by mere association with Thee. Thou appreciate highly the devotion of *Gopikās* as compared to that of Uddhava and others. Therefore, O Kṛṣṇa! O Lord of Guruvāyupura! Strengthen my devotion in Thy feet and remove all my ailments.



Canto—95

Supremacy of Devotion

आदौ हैरण्यगर्भी तनुमविकलजीवात्मिकामास्थितस्त्वं
जीवत्वं प्राप्य मायागुणगणखचितो वर्तसे विश्वयोने ।
तत्रोद्वृद्धेन सत्त्वेन तु गुणयुगलं भक्तिभावं गतेन
च्छित्त्वा सत्त्वं च हित्वा पुनरनुपहितो वर्तिताहे त्वमेव ॥ १ ॥

O The origin of the universe! In the beginning of creation Thou manifested as Hiranyagarbha. Afterwards, Thou became individual *Jīvas* by the association with *Guṇas* of *Māyā* and conduct as a worldly being these *Guṇas* when *Sattva* becomes dominant, it manifests as *Bhakti* and destroys the other two *Guṇas* of *Rajas* and *Tamas*. Finally abandoning *Sattva* also, being free of adjuncts, Thou alone remain in that state and myself gets realised as Thyself.

सत्त्वोन्मेषात् कदाचित् खलु विषयरसे दोषबोधेऽपि भूमन्
भूयोऽप्येषु प्रवृत्तिः सतमसि रजसि प्रोद्धते दुर्निवारा ।
चित्तं तावद् गुणाश्च ग्रथितमिह मिथस्तानि सर्वाणि रोद्धुं
तुर्यं त्वय्येकभक्तिः शरणमिति भवान् हंसरूपी न्यगादीत् ॥ २ ॥

O Infinite one! With the predominance of *Sattva*, it is realized that sensual enjoyments are harmful but when *Rajas* and *Tamas* dominate, it becomes very difficult to resist the

indulgence in sensual enjoyments as the mind and sense objects are closely interlinked. If the *Guṇas* are to be totally overcome then Thy devotion, which transcends the three *Guṇas*, is the only way. Thou in the form of a Swan imparted this teaching to Sanaka and others in the presence of Brahmā.

सन्ति श्रेयांसि भूयांस्यपि रुचिभिदया कर्मिणां निर्मितानि
क्षुद्रानन्दाश्च सान्ता बहुविधगतयः कृष्ण तेभ्यो भवेयुः ।

त्वं चाचख्याथ सख्ये ननु महिततमां श्रेयसां भक्तिमेकां

त्वद्भक्त्यानन्दतुल्यः खलु विषयजुषां सम्मदः केन वा स्यात् ॥ ३ ॥

Many disciplines suited to the taste of men, fit for the discipline of action, are laid down for their good. Various goals are attained through those disciplines. But these goals provide temporary and trivial happiness. Thou prescribed to Thy friend Uddhava the path of devotion as supreme compared to other disciplines, leading to the ultimate good. How can the joy of sensualists come anywhere near the Bliss of devotion to Thee?

त्वद्भक्त्या तुष्टबुद्धेः सुखमिह चरतो विच्युताशस्य चाशाः

सर्वाः स्युः सौख्यमम्यः सलिलकुहरगस्येव तोयैकमम्यः ।

सोऽयं खल्विन्द्रलोकं कमलजभवनं योगसिद्धीश्च हृद्या

नाकाङ्क्षत्येतदास्तां स्वयमनुपतिते मोक्षसौख्येऽप्यनीहः ॥ ४ ॥

Imbibing Thy devotion, one who is fully contented and who has become free of the cravings of sense-objects, he moves about everywhere happily because, all quarters for him have become joyful just as an aquatic creature in a deep lake feels its whole watery environment enjoyable. That devotee does not aspire for heaven, *Satyaloka* or charming occult powers. But lo! Not to speak of these attainments, he even does not desire the joy of liberation, which comes automatically to him.

त्वद्भक्तो बाध्यमानोऽपि च विषयरसैरिन्द्रियाशान्तिहेतो-

र्भक्त्यैवाक्रम्यमाणैः पुनरपि खलु तैर्दुर्बलैर्नाभिजय्यः ।

सप्तार्चिर्दीपितार्चिर्दहति किल यथा भूरिदारुप्रपञ्चं

त्वद्भक्त्योघे तथैव प्रदहति दुरितं दुर्मदः क्लेन्द्रियाणाम् ॥ ५ ॥

The sense-pleasures do attract Thy devotee toward them due to his lack of control over his senses but they cannot overcome him as the strong devotion makes them weak. Just as the burning fire with flames easily burns up a huge heap of wood; similarly the blazing fire of Thy devotion burning up all the sins, turns them to ashes. How the pride of the senses can stand before Thy devotion?

चित्तार्द्राभावमुच्चैर्वपुषि च पुलकं हर्षबाष्पं च हित्वा
चित्तं शुद्ध्येत् कथं वा किमु बहुतपसा विद्यया वीतभक्तेः ।
त्वद् गाथास्वादसिद्धाञ्जनसततमरीमृज्यमानोऽयमात्मा
चक्षुर्वत्तत्त्वसूक्ष्मं भजति न तु तथाभ्यस्तया तर्ककोट्या ॥ ६ ॥

With remembrance of God, mind becomes overwhelmed with joy, the body gets horripilated, tears of joy flow from the eyes, devotion with these characteristics only can purify the mind-stuff. Dire penance and high learning, devoid of devotion, is of no avail as without devotion they are failures. Multimillions of arguments repeatedly put forth, cannot grasp the subtle truth as it is intuited well by *Ātmā* and the eyes refined with the collyrium of repeatedly singing Thy excellences.

ध्यानं ते शीलयेयं समतनुसुखबद्धासनो नासिकाग्र-
न्यस्ताक्षः पूरकाद्यैर्जितपवनपथश्चित्तपद्मं त्ववाञ्जम् ।
ऊर्ध्वाग्रं भावयित्वा रविविद्युशिखिनः संविचिन्त्योपरिष्ठा
त्त्रस्थं भावये त्वां सजलजलधरश्यामलं कोमलाङ्गम् ॥ ७ ॥

To practise meditation on Thee, I shall sit erect with the body straight and eye gazing, as it were, on the tip of the nose. After controlling vital energies through the practice of *Prāṇāyāma*, I shall imagine downward drooping heart-lotus as erect and full-blown and mentally locate there in the sun, the moon and the fire, one above another in the stated, order. I shall contemplate Thee seated therein with a beautiful body of dark blue hue like a rain cloud.

आनीलश्लक्ष्णकेशं ज्वलितमकरसत्कुण्डलं मन्दहास-
 स्यन्दार्द्रं कौस्तुभश्रीपरिगतवनमालोरुहारभिरामम् ।
 श्रीवत्साङ्गं सुबाहुं मृदुलसदुदरं काञ्चनच्छायचेलं
 चारुस्निग्धोरुमम्भोरुहललितपदं भावयेऽहं भवन्तम् ॥ ८ ॥

I meditate on Thy magnificent form, which has deep blue and gentle curly locks of hair, brilliant fish-marked pendants are gleaming in the ears, soft smile is moistened with liquid nectar, chest shining wondrously with the splendour of *Kaustubha* gem, sylvan wreath and other various necklaces, the mole called *Śrīvatsa* is shining on the right side of the chest and shining uniquely with beautiful arms and soft abdomen with three folds on it, garment of golden yellow colour, comely and well-shaped thighs and charming feet like red lotus.

सर्वाङ्गेष्वङ्ग रङ्गत्कुतुकमति मुहुर्धारयन्नीश चित्तं
 तत्राप्येकत्र युञ्जे वदनसरसिजे सुन्दरे मन्दहासे ।
 तत्रालीनं तु चेतः परमसुखचिदद्वैतरूपे वितन्व-
 ब्रन्यन्नो चिन्तयेयं मुहुरिति समुपारूढयोगो भवेयम् ॥ ९ ॥

O Lord! I shall fix my curious mind again and again on each of Thy limbs and withdrawing it from all limbs, I shall let it fix on Thy charming Lotus-face beaming with a smile. On the mind so fixed, being absorbed in the Supreme Bliss-Consciousness that is non-duality, I shall not think of anything else but remain steady in that state of communion by repeated efforts reaching the highest state of *Yoga*.

इत्थं त्वद्भयानयोगे सति पुनरणिमाद्यष्टसंसिद्धयस्ता
 दूरश्रुत्यादयोऽपि ह्यहमहमिकया सम्पतेयुर्मुरारे ।
 त्वत्सम्प्राप्तौ विलम्बावहमखिलमिदं नाद्रिये कामयेऽहं
 त्वामेवानन्दपूर्णं पवनपुरपते पाहि मां सर्वतापात् ॥ १० ॥

O Lord! While I am practising this *Yoga* of meditation, and on its accomplishment, generated by the predominance of *Sattva*, eight occult powers like *Aṇimā* and others and the trivial *Siddhis*

like clairvoyance and the like will come rushing to me jostling with one another. O enemy of Mura! But all these *Siddhis* are obstacles in attainment of Thee and I shall not honour them. I long only for Thee—the plenitude of Bliss. O Lord of Guruvāyupura! Save me from all my miseries.



Canto—96

Description of Karma, Jñāna, Bhakti
and Prayer for Sense-control

त्वं हि ब्रह्मैव साक्षात् परमुरुमहिमन्नक्षराणामकार-
स्तारो मन्त्रेषु राज्ञां मनुरसि मुनिषु त्वं भृगुर्नारदोऽपि।
प्रह्लादो दानवानां पशुषु च सुरभिः पक्षिणां वैनतेयो
नागानामस्यनन्तः सुरसरिदपि च स्रोतसां विश्वमूर्ते ॥ १ ॥

O Embodiment of the universe and of Infinite greatness! Thou are manifest *Brahma*. Among letters, Thou are 'A'. Among *Mantras* Thou are '*Pranava*'. Among kings Thou are 'Manu'. Among sages Thou are 'Nārada'. Among *Brahma*-sages Thou are 'Bhṛgu'. Among demons Thou are 'Prahlaḍa.' Among cattle Thou are 'Cow'. Among birds Thou are 'Garuḍa'. Among serpents Thou are 'Ananta' and among rivers Thou are the 'Gaṅgā'.

ब्रह्मण्यानां बलिस्त्वं क्रतुषु च जपयज्ञोऽसि वीरेषु पार्थो
भक्तानामुद्धवस्त्वं बलमसि बलिनां धाम तेजस्विनां त्वम्।
नास्त्यन्तस्त्वद्विभूतेर्विकसदतिशयं वस्तु सर्वं त्वमेव
त्वं जीवस्त्वं प्रधानं यदिह भवदृते तत्र किञ्चित् प्रपञ्चे ॥ २ ॥

Among persons devoted to *Brāhmaṇas*, Thou are 'Bali.' Among sacrifices Thou are '*Japa-Yajña*'. Among heroes Thou are 'Arjuna' and among devotees Thou are 'Uddhava'. Of the strong, Thou are the 'strength.' Of the majestic Thou are 'grandeur.' How far I am to describe? There is no limit to Thy manifestations. Whatever glorious manifestations exist, Thou are in all those manifestations. Thou are the embodied spirit and

Thou are the primordial matter. In this worldly existence, there is nothing, which is without Thee.

धर्मं वर्णाश्रमाणां श्रुतिपथविहितं त्वत्परत्वेन भक्त्या
कुर्वन्तोऽन्तर्विरागे विकसति शनकैः संत्यजन्तो लभन्ते ।
सत्तास्फूर्तिप्रियत्वात्मकमखिलपदार्थेषु भिन्नेष्वभिन्नं
निर्मूलं विश्वमूलं परममहमिति त्वद्विबोधं विशुद्धम् ॥ ३ ॥

All activities consistent with his grade in society and stage in life, as prescribed by the *Vedas*. When a person performs them in a spirit of devotion and dedication to God then gradually dispassion sprouts in him and the spiritual aspirant renounces even those very duties and attains to the transcendental state. He knows that *Sat*, *Cit* and *Ānanda* are Thy nature and Thou are the one indivisible among divided entities, the cause of all but not caused by anything. Thus, true knowledge of Thee is attained.

ज्ञानं कर्मापि भक्तिस्त्रितयमिह भवत्प्रापकं तत्र ताव-
न्निर्विण्णानामशेषे विषय इह भवेज्ज्ञानयोगेऽधिकारः ।
सक्तानां कर्मयोगस्त्वयि हि विनिहितो ये तु नात्यन्तसक्ता
नाप्यत्यन्तं विरक्तास्त्वयि च धृतरसा भक्तियोगो ह्यमीषाम् ॥ ४ ॥

Path of knowledge, path of selfless actions and path of devotion, all these three disciplines are conducive to attainment of Thee. Those who are entirely dispassionate for everything in life are fit for the path of knowledge, but who are not so dispassionate, they are competent for selfless action in which, all actions are offered to God. Those who are neither intensely attached nor intensely dispassionate but at the same time they have a sense of joy in narrations of Thy attributes and sportive activities, for them path of devotion is prescribed.

ज्ञानं त्वद्भक्तां वा लघु सुकृतवशान्मर्त्यलोके लभन्ते
तस्मात् तत्रैव जन्म स्पृहयति भगवन् नाकगो नारको वा ।
आविष्टं मां तु दैवाद्भवजलनिधिपोतायिते मर्त्यदेहे
त्वं कृत्वा कर्णधारं गुरुमनुगुणवातायितस्तारयेथाः ॥ ५ ॥

O *Bhagavān*! In this world, people easily become fit for attaining knowledge and devotion if they have some good deeds to their credit. Therefore, the *Jīvas* in both, heaven and hell desire to be born as human beings. I have been luckily endowed with the boat of human body for crossing the ocean of mundane existence. Kindly give me a spiritual teacher as my boatman and Thyself become the favourable wind that would help in crossing this worldly ocean.

अव्यक्तं मार्गयन्तः श्रुतिभिरपि नयैः केवलज्ञानलुब्धाः
क्लिश्यन्तेऽतीव सिद्धिं बहुतरजनुषामन्त एवाप्नुवन्ति।
दूरस्थः कर्मयोगोऽपि च परमफले नन्वयं भक्तियोग-
स्वामूलादेव हृद्यस्त्वरितमयि भवत्प्रापको वर्धतां मे ॥ ६ ॥

Those who are votaries of path of knowledge, labour hard with Vedic texts and logic to arrive at the unmanifest and ineffable absolute and after innumerable lives of struggle, attain to that goal. The path of selfless action leads to salvation only after a prolonged practice of this discipline. But the path of devotion is charming from the very beginning and quick in leading a devotee to Thee. O Lord! May I have more and more of *Bhakti*.

ज्ञानायैवातियत्नं मुनिरपवदते ब्रह्मतत्त्वं तु शृण्वन्
गाढं त्वत्पादभक्तिं शरणमयति यस्तस्य मुक्तिः कराग्रे।
त्वद्ध्येनेऽपीह तुल्या पुनरसुकरता चित्तचाञ्चल्यहेतो-
रभ्यासादाशु शक्यं तदपि वशयितुं त्वत्कृपाचारुताभ्याम् ॥ ७ ॥

Sage Vyāsa decries in the *Purāṇas* the herculean efforts that some make in following the path of knowledge. Whoever after understanding the truth of *Brahma*, develops unswerving devotion to Thy feet and surrenders himself, attains salvation easily. Even though, owing to the fickleness of the mind, the meditation on Thee is also difficult, it is possible to bring the mind under control through repeated practice with the

strength of Thy grace and beauty of Thy form.

निर्विण्णः कर्ममार्गे खलु विषमतमे त्वत्कथादौ च गाढं
जातश्रद्धोऽपि कामानयि भुवनपते नैव शक्नोमि हातुम्।
तद्भूयो निश्चयेन त्वयि निहितमना दोषबुद्ध्या भजंस्तान्
पुष्पीयां भक्तिमेव त्वयि हृदयगते मङ्क्षु नङ्क्षयन्ति सङ्गाः ॥ ८ ॥

O Lord of the universe! I have developed deep faith in listening to Thy narrations after revulsion towards the painstaking path of Vedic rituals. I am finding myself incapable of giving up cravings for son and wealth. Forsaking these desires, knowing their harmfulness, with a dedicated mind to Thee, I want to foster my devotion. By the impact of Thy devotion, when Thou abide in the heart, sensual tendencies perish in no time.

कश्चित् क्लेशार्जितार्थक्षयविमलमतिर्नुद्यमानो जनैर्धैः
प्रागेवं प्राह विप्रो न खलु मम जनाः कालकर्मग्रहा वा।
चेतो मे दुःखहेतुस्तदिह गुणगणं भावयत् सर्वकारी-
त्युक्त्वा शान्तो गतस्त्वां मम च कुरु विभो तादृशीं चित्तशान्तिम् ॥ ९ ॥

In ancient times a *Brāhmaṇa*, who had earned a lot of money after hard work, happened to lose it all. Being disillusioned, his intellect became refined and he went out of his house. On the way people teased him in several ways. Then he related a narrative, "The cause of my sufferings is neither these people nor time nor actions nor planets. My own mind is the cause of my misery. Attributing doership and enjoyership to *Ātman* that mind does all mischief." Saying so, he became calm and in the end he attained Thy identical form. O Lord! Please give me also that mental peace.

ऐलः प्रागुर्वशीं प्रत्यतिविवशमनाः सेवमानश्चिरं तां
गाढं निर्विद्य भूयो युवतिसुखमिदं क्षुद्रमेवेति गायन्।
त्वद्भक्तिं प्राप्य पूर्णः सुखतरमचरत् तद्दुदुधूय सङ्गं
भक्तोत्तंसं क्रिया मां पवनपुरपते हन्त मे रुन्धि रोगान् ॥ १० ॥

King Purūravā, the son of Ilā, was extremely attached to

Urvaśī who had come of her own accord, and revelled with her for a long time. On the violation of a promise, when she went back to heaven, the king cultivated intense dispassion and he uttered these words, "Sexual enjoyment is most trivial." Afterwards, developing devotion for Thee, and through that to life's fulfilment, he lived happily. O Lord of Guruvāyupura! Uprooting all my sensuous tendencies, make me the best of devotees and efface all my ailments.



Canto—97

Mārkaṇḍeya Episode

त्रैगुण्याद्भिन्नरूपं भवति हि भुवने हीनमध्योत्तमं य-
ज्ज्ञानं श्रद्धा च कर्ता वसतिरपि सुखं कर्म चाहारभेदाः ।
त्वत्क्षेत्रत्वन्निषेवादि तु यदिह पुनस्त्वत्परं तत्तु सर्वं
प्राहुर्नैर्गुण्यनिष्ठं तदनुभजनतो मङ्क्षु सिद्धो भवेयम् ॥ १ ॥

All entities in this world like knowledge, faith, agony, residence, happiness, action and food are diversified by the three *Guṇas*, *Sattva*, *Rajas* and *Tamas* and are graded as high, middling or low. Places and activities relating to Thee, all lead to God as they are beyond the three *Guṇas*. Constantly serving those may I become an accomplished one quickly.

त्वय्येव न्यस्तचित्तः सुखमयि विचरन् सर्वचेष्टास्त्वदर्थं
त्वद्भक्तैः सेव्यमानानपि चरितचरानाश्रयन् पुण्यदेशान् ।
दस्यौ विप्रे मृगादिष्वपि च सममतिर्मुच्यमानावमान-
स्पर्द्धासूयादिदोषः सततमखिलभूतेषु सम्पूजये त्वाम् ॥ २ ॥

O *Bhagavān*! Make me so, that immersed in Thee, I move about happily and all my activities be done only to please Thee. I may live in those holy places where Thy devotees are living now or have lived before. In a robber, *Brāhmaṇa* or animal, I may remain even-minded. Being devoid of evils of dishonouring, envying, carping and the like, may I worship

Thee as manifested in all beings!

त्वद्भावो यावदेषु स्फुरति न विशदं तावदेवं ह्युपास्तिं
कुर्वन्नैकात्म्यबोधे झटिति विकसति त्वन्मयोऽहं चरेयम्।
त्वद्भ्रमस्यास्य तावत् किमपि न भगवन् प्रस्तुतस्य प्रणाश-
स्तस्मात् सर्वात्मनैव प्रदिश मम विभो भक्तिमार्गं मनोज्ञम् ॥ ३ ॥

O *Bhagavān*! I shall continue to perform Thy worship in the above mentioned way as long as I do not have the clear experience of Thy abidance as indweller in all beings. Whenceforth I shall move about with the sense of complete identification with Thee. From the beginning to the end there is no decay at all in *Bhāgavata Dharma* (path of devotion). O All-pervading one! Therefore, bestow on me the capacity to follow the path of devotion, which is most attractive of all other paths.

तं चैनं भक्तियोगं द्रढयितुमपि मे साध्यमारोग्यमायु-
र्दिष्ट्या तत्रापि सेव्यं तव चरणमहो भेषजायेव दुग्धम्।
मार्कण्डेयो हि पूर्वं गणकनिगदितद्वादशाब्दायुरुच्चैः
सेवित्वा वत्सरं त्वां तव भटनिवहैर्द्रावयामास मृत्युम् ॥ ४ ॥

To be firmly established in above mentioned Thy devotion, I need a long life and good health. It is good luck of me that to attain these also I shall have to serve. Thy feet, as the drinking of milk which is desirable even, otherwise is inevitable also for the effacement of an ailment. Astrologers had foretold that the age of the sage Mārkaṇḍeya is twelve years only. The sage adored Thee with intense devotion for one year and when the death messenger approached at the appointed time, death was driven away by Thy emissaries.

मार्कण्डेयश्चिरायुः स खलु पुनरपि त्वत्परः पुष्यभद्रा-
तीरे निन्द्ये तपस्यन्नतुलसुखरतिः षट् तु मन्वन्तराणि।
देवेन्द्रः सप्तमस्तं सुरयुवतिमरुन्मन्मथैर्मोहयिष्यन्
योगोष्मप्लुष्यमाणैर्न तु पुनरशकत् त्वज्जनं निर्जयेत् कः ॥ ५ ॥

When Mārkaṇḍeya obtained a long lease of life, again he dedicated himself to Thy worship, because he had deep faith

in Thy intensely joyful worship. On the bank of the river Puṣpabhadra performing austerities, he passed a period of six Manvantaras. In the seventh Manvantara, Indra tried to infatuate Mārkaṇḍeya through heavenly damsels, cold, gentle and fragrant breeze of spring season, cupid and the like but the bodies of the accomplices of Indra got tormented with the heat of the *Yoga* of the sage and they fled away and could not infatuate Mārkaṇḍeya. Who can overcome Thy devotee?

प्रीत्या नारायणाख्यस्त्वमथ नरसख प्राप्तवानस्य पार्श्वं
तुष्ट्या तोष्टूयमानः स तु विविधवैरैर्लोभितो नानुमेने।
द्रष्टुं मायां त्वदीयां किल पुनरवृणोद्भक्तितृप्तान्तरात्मा
मायादुःखानभिज्ञस्तदपि मृगयते नूनमाश्चर्यहेतोः ॥ ६ ॥

O friend of Nara! Pleased with his devotion to Thy form as sage Nārāyaṇa went to Mārkaṇḍeya, he being rapturous, praised Thee. Thou tried to tempt him by offering various boons but he accepted none of them as his mind was fully satisfied with devotion to Thee. Afterwards, he desired to see Thy *Māyā*. As one who was not aware of the sufferings from Thy *Māyā*, he wanted to have an idea of it out of curiosity.

याते त्वय्याशु वाताकुलजलदगलत्तोयपूर्णातिघूर्णात्-
सप्तार्णोराशिमग्रे जगति स तु जले सम्भ्रमन् वर्षकोटीः।
दीनः प्रैक्षिष्ट दूरे वटदलशयनं कंचिदाश्चर्यबालं
त्वामेव श्यामलाङ्गं वदनसरसिजन्यस्तपादाङ्गुलीकम् ॥ ७ ॥

Immediately after Thy departure, the sky was overcast with dense clouds and a whirlwind blew and clouds moving hither and thither rained in torrents. Overfilled with water the seven seas transgressing their bounds, overflowed deluging the whole world. In that deluge Mārkaṇḍeya remained wandering for crores of years. At last being perplexed, he saw at a distance a wondrous infant lying on a banyan leaf. That infant were Thyself. From Thy swarthy limbs an unique splendour was diffusing and Thou were sucking Thy toe in Thy Lotus-mouth.

दृष्ट्वा त्वां हृष्टरोमा त्वरितमुपगतः स्प्रष्टुकामो मुनीन्द्रः
 श्वासेनान्तर्निविष्टः पुनरिह सकलं दृष्ट्वान् विष्टपौघम्।
 भूयोऽपि श्वासवातैर्बहिरनुपतितो वीक्षितस्त्वत्कटाक्षै-
 र्मौदादाश्लेष्टुकामस्त्वयि पिहिततनौ स्वाश्रमे प्राग्वदासीत् ॥ ८ ॥

Seeing Thee overwhelmed with joy, the sage Mārkaṇḍeya got horripilated. Immediately he approached to touch Thee but he was caught in Thy breath and drawn within. There he saw the whole universe along with all the fourteen spheres. Next he was thrown out with Thy outgoing breath. Thou looked at him with side-glance. In great joy Mārkaṇḍeya again approached to embrace Thee whereupon Thou disappeared from sight and Mārkaṇḍeya found himself in his own Āśrama as before.

गौर्या सार्धं तदग्रे पुरभिदथ गतस्त्वत्प्रियप्रेक्षणार्थी
 सिद्धानेवास्य दत्त्वा स्वयमयमजरामृत्युतादीन् गतोऽभूत्।
 एवं त्वत्सेवयैव स्मररिपुरपि स प्रीयते येन तस्मा-
 न्मूर्तित्रय्यात्मकस्त्वं ननु सकलनियन्तेति सुव्यक्तमासीत् ॥ ९ ॥

Lord Śiva, the destroyer of Tripura, along with Gaurī manifested himself before Mārkaṇḍeya to meet Thy devotee and departed after giving him several boons like freedom from old age and death although these powers he had already attained by his own penance. With Thy devotion Śiva, the enemy of cupid, also gets pleased. So it is clear, that Thou are the one Supreme Being that assumes the form of *Trimūrti* (Brahmā, Viṣṇu and Śiva) and Thou alone are the controller.

त्र्यंशोऽस्मिन् सत्यलोके विधिहरिपुरभिन्मन्दिराण्यूर्ध्वमूर्ध्वं
 तेभ्योऽप्यूर्ध्वं तु मायाविकृतिविरहितो भाति वैकुण्ठलोकः।
 तत्र त्वं कारणाग्भस्थपि पशुपकुले शुद्धसत्त्वैकरूपी
 सच्चिद्ब्रह्माद्द्वयात्मा पवनपुरपते पाहि मां सर्वरोगात् ॥ १० ॥

In *Satyaloka* there are three *Lokas*, one above the other of Brahmā, Viṣṇu and Maheśwara. Above them is shining *Vaikunṭha*, which is beyond the effects of *Māyā*. In the midst of causal

water, in *Vaikuṅṭha* and in the house of the cowherd, Thou, alone are present who are non-dual Existence, Consciousness and Bliss solidified. *Brahma* has manifested in a form *Śuddhasattva*. O Lord of Guruvāyupura! Cure me of all my ailments.

□□□

Canto—98

Emanation of the Universe from Brahma

यस्मिन्नेतद्विभातं यत इदमभवद्येन चेदं य एत-
द्योऽस्मादुत्तीर्णरूपः खलु सकलमिदं भासितं यस्य भासा ।
यो वाचां दूरदूरे पुनरपि मनसां यस्य देवा मुनीन्द्रा
नो विद्युस्तत्त्वरूपं किमु पुनरपरे कृष्ण तस्मै नमस्ते ॥ १ ॥

O Kṛṣṇa! Whose true nature neither the gods nor the sages have known, much less others, who is beyond the speech of mind, with luminosity of whose the universe is illumining, on whose substratum the universe shines, whence from the universe is originated and in whom it is merged, which has manifested as the universe, which transcends all, I bow my head to such *Brahma*.

जन्माथो कर्म नाम स्फुटमिह गुणदोषादिकं वा न यस्मिन्
लोकानामूतये यः स्वयमनुभजते तानि मायानुसारी ।
बिभ्रच्छक्तीररूपोऽपि च बहुतररूपोऽवभात्यद्भुतात्मा
तस्मै कैवल्यधात्रे पररसपरिपूर्णाय विष्णो नमस्ते ॥ २ ॥

My salutations to Thee, O Viṣṇu! In whom in reality there is no birth, no duty, no virtue, no evil etc., but for bestowing Thy grace on the universe, wielding Thy own nature, Thou take birth and resort to activities, and hold various powers. Although being formless, Thou manifest Thy in the form of many moving and unmoving objects. Thyself are highly wondrous and is non-dual and supremely blissful.

नो तिर्यञ्चं न मर्त्यं न च सुरमसुरं न स्त्रियं नो पुमांसं
न द्रव्यं कर्म जातिं गुणमपि सदसद्वापि ते रूपमाहुः ।

शिष्टं यत् स्यान्निषेधे सति निगमशतैर्लक्षणावृत्तितस्तत्
कृच्छ्रेणावेद्यमानं परमसुखमयं भाति तस्मै नमस्ते ॥ ३ ॥

Thou are described by a series of negations—as neither human nor non-human, neither God nor demon; neither male nor female, neither existent nor non-existent and without any of the descriptive specifications of the world of objects, substance, attribute, function and species. Residual after all such negations and described with great difficulty by the *Upaniṣads* through implied references, shines the Supreme the Blissful Awareness that Thou are. To that Being my salutations.

मायायां बिम्बितस्त्वं सृजसि महदहङ्कारतन्मात्रभेदै-
भूतग्रामेन्द्रियाद्यैरपि सकलजगत्स्वप्नसङ्कल्पकल्पम् ।
भूयः संहृत्य सर्वं कमठ इव पदान्यात्मना कालशक्त्या
गम्भीरे जायमाने तमसि वितिमिरो भासि तस्मै नमस्ते ॥ ४ ॥

Reflected in the mirror of *Māyā*, Thou project this whole creation consisting of all the evolutes of *Prakṛti* such as the *Mahat-tattva*, *Ahaṁkāra*, the five subtle elements, the five gross elements and eleven sense organs just as dream-objects are projected in a dream. Again by Thy own power known as time spirit, time, Thou withdraw back all into Thyself as a tortoise does with its limbs. In that abysmal darkness of total obliteration, Thou alone shine Self-revealing, Pure Consciousness! To such Thee I bow my head.

शब्दब्रह्मेति कर्मेत्यणुरिति भगवन् काल इत्यालपन्ति
त्वामेकं विश्वहेतुं सकलमयतया सर्वथा कल्प्यमानम् ।
वेदानैर्यत्तु गीतं पुरुषपरचिदात्माभिधं तत्तु तत्त्वं
प्रेक्षामात्रेण मूलप्रकृतिविकृतिकृत् कृष्ण तस्मै नमस्ते ॥ ५ ॥

O *Bhagavān*! Some people describe only Thou as the cause of all the worlds, some others call it caused by Primeval sound (*Śabda-Brahma*), *Karma*, Atom, and Time. Being all Thou can be conceived in any form. All conceptions are reasonable. Salutations

to Thee, O Kṛṣṇa, who are verily the Supreme Truth described in the Vedantic scriptures as *Puruṣa* (indwelling soul), *Para* (Supreme Being), and Pure Consciousness. That is *Brahma*. Kṛṣṇa is that very *Brahma*. By a mere glance Thou set *Prakṛti* in motion.

सत्त्वेनासत्तया वा न च खलु सदसत्त्वेन निर्वाच्यरूपा
धत्ते यासावविद्या गुणफणिमतिवद्विश्वदृश्यावभासम् ।
विद्यात्वं सैव याता श्रुतिवचनलवैर्यत्कृपास्यन्दलाभे
संसारारण्यसद्यस्वुटनपरशुतामेति तस्मै नमस्ते ॥ ६ ॥

Avidyā which cannot be described either as existing or non-existing or a combination of both, manifests just like the snake seen on a rope. This whole objective world exists due to that very *Avidyā*. When Thy grace sets in and with the help of utterances of Vedic scriptures that gets transformed into *Vidyā* and becomes an axe for cutting off the forest of *Samsāra*. I pay obeisance to such Thee.

भूषासु स्वर्णवद्वा जगति घटशरावादिके मृत्तिकाव-
त्तत्त्वे संचिन्त्यमाने स्फुरति तदधुनाप्यद्वितीयं वपुस्ते ।
स्वप्नद्रष्टुः प्रबोधे तिमिरलयविधौ जीर्णरज्जोश्च यद्व-
द्विद्यालाभे तथैव स्फुटमपि विकसेत् कृष्ण तस्मै नमस्ते ॥ ७ ॥

Kṛṣṇa! My salutation to Thee. While reflecting, Thy non-dual self is apprehended as the cause of this world. Just as gold only is seen when ornaments are perceived, and clay alone when pots are seen. When knowledge of the Truth dawns, it becomes crystal clear that the whole world in its substratum is Thyself, just as the true nature of dream objects becomes evident on awakening and of the snake in the worn out rope on the dispersal of darkness.

यद्भित्तयोदेति सूर्यो दहति च दहनो वाति वायुस्तथान्ये
यद्भिताः पद्मजाद्याः पुनरुचितबलीनाहरन्तेऽनुकालम् ।
येनैवारोपिताः प्राङ्निजपदमपि ते च्यावितारश्च पश्चा-
त्तस्मै विश्वं नियन्त्रे वयमपि भवते कृष्ण कुर्मः प्रणामम् ॥ ८ ॥

Afraid of whom the sun rises, the fire burns and the wind

blows, for fear of whom Brahmā and other deities perform their set obligations punctually, by whom all these deities are assigned their duties in their places at the time of creation and removed afterwards. To thee, O Kṛṣṇa! Who regulates the whole universe, I offer my obeisance.

त्रैलोक्यं भावयन्तं त्रिगुणमयमिदं त्र्यक्षरस्यैकवाच्यं
 त्रीशानामैक्यरूपं त्रिभिरपि निगमैर्गीयमानस्वरूपम् ।
 तिस्रोऽवस्था विदन्तं त्रियुगजनिजुषं त्रिक्रमाक्रान्तविश्वं
 त्रैकाल्ये भेदहीनं त्रिभिरहमनिशं योगभेदैर्भजे त्वाम् ॥ ९ ॥

Thou create the three worlds, the evolutes of the three *Guṇas* regularly. Thou are denoted by the *Praṇava* (*Om*) consisting of three sounds; Brahmā, Viṣṇu and Śiva—these three Deities (*Trimūrti*) are integrated into Thee as one being. Three *Vedas* sing Thy nature. Thou are the Consciousness that witnesses the three states of waking, dream and sleep. Thou incarnate in *Satyayuga*, *Tretā*, *Dwāpara* and *Kaliyuga*. Thou covered the whole universe in Thy three strides. Thou are changeless in all the three times, past, future and present. I worship Thee constantly with the spiritual disciplines of *Karma*, *Jñāna* and *Bhakti*.

सत्यं शुद्धं विबुद्धं जयति तव वपुर्नित्यमुक्तं निरीहं
 निर्द्वन्द्वं निर्विकारं निखिलगुणगणव्यञ्जनाधारभूतम् ।
 निर्मूलं निर्मलं तन्निरवधिमहिमोल्लासि निर्लीनमन्त-
 निस्सङ्गानां मुनीनां निरुपमपरमानन्दसान्द्रप्रकाशम् ॥ १० ॥

Thou shine excellently, Thou being eternal, immaculate, self-luminous, ever-free, desireless, free from the pair of opposites, changeless, source of all virtues, causeless, pure, unimaginably great, abiding in the hearts of renunciate sages, luminous and unparalleled Supreme Bliss solidified.

दुवारं द्वादशारं त्रिशतपरिमिलत्वष्टिपर्वाभिवीतं
 सम्भ्राम्यत्कूरवेगं क्षणमनु जगदाच्छिद्य संधावमानम् ।
 चक्रं ते कालरूपं व्यथयतु न तु मां त्वत्पदैकावलम्बं
 विष्णो कारुण्यसिन्धो पवनपुरपते पाहि सर्वामयौघात् ॥ ११ ॥

O Lord Viṣṇu! O Merciful one! May I, whose sole shelter is Thy feet, be free from the fermentation of Thy wheel of time, having the twelve months of the year for its spokes and three hundred sixty days for its teeth and ever moving very fast, destroying the world with each moment, O Lord of Guruvāyupura! Save me from all my ailments.



Canto—99

Glory of the Divinity

विष्णोर्वीर्याणि को वा कथयतु धरणोः कश्च रेणून्मिमीते
 यस्यैवाङ्घ्रित्रयेण त्रिजगदभिमितं मोदते पूर्णसम्पत्।
 योऽसौ विश्वानि धत्ते प्रियमिह परमं धाम तस्याभियायां
 तद्भक्ता यत्र माद्यन्त्यमृतरसमरन्दस्य यत्र प्रवाहः ॥ १ ॥

Who can depict the valour and gallantry of Viṣṇu? Who by His Yogic power upholds and maintains the whole universe? Who is capable in counting the particles of dust of the earth? All the three worlds measured by Thy three strides being fully prosperous feel bliss. May I attain to *Vaikunṭha*, the exceedingly shining abode of Viṣṇu where the joyful nectar of salvation ever flows and where already arrived devotees remain immersed in bliss.

आद्यायाशेषकर्त्रे प्रतिनिमिषनवीनाय धर्त्रे विभूते-
 भक्तात्मा विष्णावे यः प्रदिशति हविषादीनि यज्ञार्चनार्दा।
 कृष्णाद्यं जन्म यो वा महदिह महतो वर्णयेत् सोऽयमेव
 प्रीतः पूर्णो यशोभिस्त्वरितमभिसरेत् प्राच्यमन्त्रे यदं दत् ॥ २ ॥

For Viṣṇu, one who is originless and operates every moment, as the doer in all, ever-new, the Lord of all majesties one who offers oblations in *Yajñas* and other forms of worship with deep devotion and who recounts the glory, manifest in Mahāviṣṇu's majestic incarnations like Śrī Kṛṣṇa, that devotee

being delightful in abundance of ecstasy and overflowing with great fame, attains to coveted *Vaikunṭha* immediately following death.

हे स्तोतारः कवीन्द्रास्तमिह खलु यथा चेतयध्वे तथैव
व्यक्तं वेदस्य सारं प्रणुवत जननोपात्तलीलाकथाभिः ।
जानन्तश्चास्य नामान्यखिलसुखकराणीति सङ्कीर्तयध्वं
हे विष्णो कीर्तनाद्यैस्तव खलु महत्स्तत्त्वबोधं भजेयम् ॥ ३ ॥

O poetic devotees, please dedicate your compositions to expound the Lord's exploits in His sportive incarnations. He is the one prayed as the sole objective of all the *Vedas*. O knowers of spirituality, repetition of names of Viṣṇu are bestowers of all pleasures. Therefore, chant those names. O Viṣṇu! I shall seek the knowledge of Thy true nature through devotion in the form of chanting Thy names loudly.

विष्णोः कर्माणि सम्पश्यत मनसि सदा यैः सधर्मानबधाद्
यानीन्द्रस्यैष भृत्यः प्रियसख इव च व्यातनोत् क्षेमकारी ।
वीक्षन्ते योगसिद्धाः परपदमनिशं यस्य सम्यक्प्रकाशं
विप्रेन्द्रा जागरूकाः कृतबहुनुतयो यच्च निर्भासयन्ते ॥ ४ ॥

Contemplate always on the deeds of Mahāviṣṇu, done for the establishment of righteousness, and assigning that job to worthy men. Contemplate on his doings in His role, sometimes as the friend and sometimes as a helper to Indra, for the welfare of the world. Great mystics and seers always experience self-luminous Supreme Abode of Viṣṇu. Ever wakeful and devoted to meditation saintly scholars expound that Supreme Abode through various hymns of praise.

नो जातो जायमानोऽपि च समधिगतस्त्वन्महिम्नोऽवसानं
देव श्रेयांसि विद्वान् प्रतिमुहुरपि ते नाम शंसांमि विष्णो ।
तं त्वां संस्तौमि नानाविधनुतिवचनैरस्य लोकत्रयस्या-
प्यूर्ध्वं विभाजमाने विरचितवसतिं तत्र वैकुण्ठलोके ॥ ५ ॥

O *Deva!* No one either born till now or taking birth in future,

can possibly know Thy greatness in its entirety. Therefore, O Viṣṇu, this is for the highest good-resolving thus, I sing Thy names constantly in a loud tone and I sing Thy praise through various hymns to Thee who reside in *Vaikunṭha*, which transcends all the three worlds.

आपः सृष्ट्यादिजन्याः प्रथममयि विभो गर्भदेशे दधुस्त्वां
यत्र त्वय्येव जीवा जलशयन हरे सङ्गता ऐक्यमापन्।
तस्याजस्य प्रभो ते विनिहितमभवत् पद्ममेकं हि नाभौ
दिक्पत्रं यत्किलाहुः कनकधरणिभृत्कर्णिकं लोकरूपम् ॥ ६ ॥

O All-pervading one! At the beginning of the creation Thou remained seminal in the causal waters. At the time of Cosmic dissolution in the causal waters Thou reclined on the bed of serpent Ananta. O Resident of causal waters! At that time all the *Jivas* merged in Thee and got united with Thee. O Viṣṇu (Sleeping on the serpent bed) there arose a Lotus from the navel of birthless Thee. Quarters are said to be the Petals of this Lotus and Mahāmeru is said to be its Pericarp.

हे लोका विष्णुरेतद्भुवनमजनयत् तन्न जानीथ यूयं
युष्माकं ह्यन्तरस्थं किमपि तदपरं विद्यते विष्णुरूपम्।
नीहारप्रख्यमायापरिवृतमनसो मोहिता नामरूपैः
प्राणप्रीत्यैकतृप्ताश्चरथ मखपरा हन्त नेच्छा मुकुन्दे ॥ ७ ॥

O Men! That Viṣṇu who created this universe in another aspect, resides within you. Why do you not attempt to know Him? Your mind is veiled by the nest of *Māyā*. Infatuated with the world of names and forms and deeming sense-satisfaction alone as the sole objective of life. You are only devoted to the performance of Vedic rituals like sacrifices. Alas! You have no longing for attainment of the bestower of salvation (Mukunda).

मूर्ध्नामक्षणां पदानां वहसि खलु सहस्राणि सम्पूर्य विश्वं
तत्प्रोत्क्रम्यापि तिष्ठन् परिमितविवरे भासि चित्तान्तरेऽपि।
भूतं भव्यं च सर्वं परपुरुष भवान् किं च देहेन्द्रियादि-
ष्वाविष्टो ह्युदगतत्वादमृतसुखरसं चानुभुङ्क्षे त्वमेव ॥ ८ ॥

O Supreme one! Thou have thousands of heads, eyes and feet. Therefore, Thou have pervaded the whole Cosmos. Even transgressing the Cosmos, Thou abide above it. Thou are seated on the shallow throne of heart of all beings. Thou are all that is included in the past, present and future; Thou enjoy the sense-pleasures entering into the body through sense-organs. Transcending the body and the senses as a liberated soul, Thou enjoy the Supreme Bliss.

यत्तु त्रैलोक्यरूपं दधदपि च ततो निर्गतानन्त शुद्ध-
ज्ञानात्मा वर्तसे त्वं तव खलु महिमा सोऽपि तावान् किमन्यत् ।
स्तोकस्ते भाग एवाखिलभुवनतया दृश्यते त्र्यंशकल्पं
भूयिष्ठं सान्द्रमोदात्मकमुपरि ततो भाति तस्मै नमस्ते ॥ ९ ॥

O Infinite Being! Thou have assumed the form of the whole universe but also being transcendental, Thou exist as Pure Consciousness, This is Thy glory; there is none else equal to Thee. An aspect of Thine is visible as manifested universe. Transcendental to this universe, Thou shine in three aspects as absolutely blissful Brahmā, Viṣṇu and Śiva. To such Thee my salutations.

अव्यक्तं ते स्वरूपं दुरधिगमतमं तत्तु शुद्धैकसत्त्वं
व्यक्तं चाप्येतदेव स्फुटममृतरसाम्भोधिकल्लोलतुल्यम् ।
सर्वोत्कृष्टामभीष्टां तदिह गुणरसेनैव चित्तं हरन्तीं
मूर्तिं ते संश्रयेऽहं पवनपुरपते पाहि मां कृष्ण रोगात् ॥ १० ॥

Thy nature as absolute being is unmanifest, hard to be known but it is constituted of pure *Sattva* as Kṛṣṇa and is manifest and directly visible to the eyes, and is like the wave of the ocean of Blissful spirit and easy to be served. There I resort to the refuge of this form of Thine, which is the most excellent and forcibly attracts by Thy own attributes of love and compassion for the devotees. O Kṛṣṇa! O Lord of Guruvāyupura! Protect me from all my ailments.

Canto—100

Description of Divinity in Manifested Form

अग्रे पश्यामि तेजो निबिडतरकलायावलीलोभनीयं
 पीयूषाप्लावितोऽहं तदनु तदुदरे दिव्यकैशोरवेषम् ।
 तारुण्यारम्भरम्यं परमसुखरसास्वादरोमाञ्चिताङ्गै-
 रावीतं नारदाद्यैर्विलसदुपनिषत्सुन्दरीमण्डलैश्च ॥ १ ॥

Immersed in Supreme Bliss I see before me a radiance. Next I see in the case of that effulgence, the form of a divine youth, who is bewitching the mind with a dark hue like the pea-flower, charming by the grace of budding youth. He is encircled by sages like Nārada thrilled with ecstatic bliss and by beauties who are none but the *Upaniṣads* embodied.

नीलाभं कुञ्चिताग्रं घनममलतरं संयतं चारुभङ्गा
 रत्नोत्तंसाभिरामं वलयितमुदयचन्द्रकैः दिङ्मालैः ।
 मन्दारत्वङ्निवीतं तव पृथुकवरीभारमालोक्येह
 त्विग्धन्नेतोर्ध्वपुण्ड्रामपि च सुललितां फलबालेन्दुरीर्याम् ॥ २ ॥

I see Thee of bluish splendour, standing away and adorned with luxuriant curly locks, extremely charming bedecked with jewels, ringed by a plume of peacock feather scattering its brilliance, wearing garlands of Mandāra flowers, beautified by a long, thick, tuft of hairs on the head. I see Thy appearance on whose forehead a white updrawn sandal paste mark is splendidly shining like the line of the crescent moon.

हृद्यं पूर्णानुकम्पार्णवमृदुलहरीचञ्चलभ्रुविलासै-
 रानीलस्त्रिगधपक्ष्मावलिपरिलसितं नेत्रयुग्मं विभो ते ।
 सान्द्रच्छायं विशालारुणकमलदलाकारभामुग्धतरं
 कारुण्यालोकलीलाशिशिरितभुवनं क्षिप्यतां मच्चनाथे ॥ ३ ॥

Deign to cast on me, who is an orphan like a forlorn. Thy pair of eyes which are attractive with brows that are tremulous like gentle waves in the ocean of mercy; which are enduringly beautiful by the rows of blue and soft lashes on their lids: which

are lustrous and charming with their pupils; which are large, red and shaped like lotus petals and which delight the whole world with the merciful glances.

उत्तुङ्गोल्लासिनासं हरिमणिमुकुरप्रोल्लसद्गण्डपाली-
 व्यालोलत्कर्णपाशाञ्चितमकरमणीकुण्डलद्वन्द्वदीप्रम् ।
 उन्मीलहन्तपङ्क्तिस्फुरदरुणतरच्छायबिम्बाधरान्तः-
 प्रीतिप्रस्यन्दिमन्दस्मितशिशिरतरं वक्त्रमुद्भासतां मे ॥ ४ ॥

May I visualize Thy face, which is splendid by its prominent and handsome nose, which has cheeks shining like mirrors of emerald, reflecting the gleaming gem-studded fish-marked pendants, which is rapturous with the flow of a gentle smile that proceeds from Thy red lustrous lips revealing the rows of teeth, spreading their unique brilliance.

बाहुद्वन्द्वेन रत्नोज्ज्वलवलयभृता शोणपाणिप्रवाले-
 नोपात्तां वेणुनालीं प्रसूतनखमयूखाङ्गुलीसङ्गशाराम् ।
 कृत्वा वक्त्रारविन्दे सुमधुरविकसद्रागमुद्भाव्यमानैः
 शब्दब्रह्मामृतैस्त्वं शिशिरितभुवनैः सिञ्च मे कर्णवीथीम् ॥ ५ ॥

Please soak my ears with the ambrosial flow of Thy music clearly audible, with which, Thou are delighting all the worlds. With both arms shining with bejewelled armlets, Thou are holding flute with hands of coral redness, with Thy gleaming fingernails appearing picturesque and applied on Thy Lotus-like lips playing very sweet notes.

उत्सर्पत्कौस्तुभश्रीततिभिररुणितं कोमलं कण्ठदेशं
 वक्षः श्रीवत्सरम्यं तरलतरसमुद्गीसहारप्रतानम् ।
 नानावर्णप्रसूनावलिकिसलयिनीं वन्यमालां विलोल-
 ल्लोलम्बां लम्बमानामुरसि तव तथा भावये रत्नमालाम् ॥ ६ ॥

On Thy gentle neck is reddish with the spreading lustre of Thy *Kaustubha* jewel. Thy chest is beautified with the *Śrīvatsa* mark and is adorned with the tremulous and brilliant necklaces. The Sylvan wreath in Thy neck is entwined with flowers and tender sprouts of varied colours, which reaches Thy

knees and is hovered by bees. On Thy chest I also imagine a garland of gems.

अङ्गे पञ्चाङ्गरागैरतिशयविकसत्सौरभाकृष्टलोकं
लीनानेकत्रिलोकीविततिमपि कृशां विभ्रतं मध्यवल्लीम्।
शक्राशमन्यस्ततप्तोज्ज्वलकनकनिभं पीतचेलं दधानं
ध्यायामो दीप्तशिमस्फुटमणिरशनाकिङ्किणीमण्डितं त्वाम् ॥ ७ ॥

We meditate on Thee who attracts the whole world by the far spreading fragrance of Thy unguents made of five fragrant ingredients, whose slender abdominal region is absorbing all the worlds within, who wears an yellow garment brilliant like a sheet of molten gold that shines against the background of a sapphire of bluish hue (of Thy body) and whose waist band is set with luminous gems and gleaning mini bells.

ऊरू चारू तवोरू घनमसृणरुचौ चित्तचोरौ रमाया
विश्वक्षोभं विशङ्क्य ध्रुवमनिशमुभौ पीतचेलावृताङ्गौ।
आनम्राणां पुरस्तान्यसनधृतसमस्तार्थपालीसमुद्ग-
च्छायं जानुद्वयं च क्रमपृथुलमनोज्ञे च जङ्घे निषेवे ॥ ८ ॥

I further meditate on Thy handsome thighs, stout, solid and soft, which steal the heart of even. Lakṣmī Thou always keep it covered with yellow garment lest they may excite the whole world; on Thy knees, which resemble two caskets containing the gift of life for distribution among devotees prostrating at Thy feet and the forelegs delightful with calf-muscles that are thick and tapering downwards.

मञ्जीरं मञ्जुनादैरिव पदभजनं श्रेय इत्यालपन्त
पादाग्रं भ्रान्तिमजत्प्रणतजनमनोमन्दरोद्धारकूर्मम्।
उत्तुङ्गाताम्राजन्नखरहिमकरज्योत्स्नया चाश्रितानां
संतापध्वान्तहन्त्रीं ततिमनुकलये मङ्गलामङ्गुलीनाम् ॥ ९ ॥

I meditate on Thy splendid anklets, which with their sweet murmur are declaring that the service of Thy feet leads to the highest good, on Thy arching feet as if they are the Divine

Tortoise incarnated for uplifting the minds of men like the Mandarā Mountain sinking in the sea of ignorance and on Thy row of auspicious toes with their crimson moon-shaped nails whose soft brilliance scatters the darkness and suffering from the minds of Thy devotees.

योगीन्द्राणां त्वदङ्गेष्वधिकसुमधुरं मुक्तिभाजां निवासो
 भक्तानां कामवर्षद्युतरुकिसलयं नाथ ते पादमूलम् ।
 नित्यं चित्तस्थितं मे पवनपुरपते कृष्ण कारुण्यसिन्धो
 हत्वा निश्शेषतापान् प्रदिशतु परमानन्दसंदोहलक्ष्मीम् ॥ १० ॥

O Lord! Thy feet are the most loved of all Thy body-parts to the great *Yogīs*. They are the haven of refuge for the desirous of emancipation. For the devotees, they are like the celestial tree, which yields all their desires. Those very feet of Thine ever abide in my heart. O Kṛṣṇa! O Lord of Guruvāyupura! O Ocean of Mercy! Destroying all my sufferings bestow on me redemption—the treasure of Supreme Bliss.

अज्ञात्वा ते महत्त्वं यदिह निगदितं विश्वनाथ क्षमेथाः
 स्तोत्रं चैतत्सहस्रोत्तरमधिकतरं त्वत्प्रसादाय भूयात् ।
 द्वेषा नारायणीयं श्रुतिषु च जनुषा स्तुत्यता वर्णनेन
 स्फीतं लीलावतारैरिदमिह कुरुतामायुरारोग्यसौख्यम् ॥ ११ ॥

O Lord of the universe! Deign to pardon me for what I have described here, with no knowledge of Thy greatness. This hymn has been composed with a view that consisting of more than a thousand verses, this may be pleasing to Thee. This hymn of *Nārāyaṇīyam* has two reasons as to why it is designated as such. Firstly it deals with Thy (Nārāyaṇa's) birth eulogies and sportive incarnations as revealed by the *Vedas* and secondly the author also bears the name Nārāyaṇa. May this hymn bless the reciter and the hearer with longevity, health and the bliss of liberation in the end.

May this be an offering at the feet of Śrī Kṛṣṇa.

Viṣṇusahasranāma

(Eulogy of Lord Viṣṇu by His thousand names)

वैशम्पायनो जनमेजयमुवाच—

श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

Vaiśampāyana told Janamejaya, “After hearing all forms of *Dharma* capable of effecting complete purification, Yudhiṣṭhira, still unsatisfied, questioned the son of Śāntanu as follows.”

युधिष्ठिर उवाच—

किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥ २ ॥

Yudhiṣṭhira asked—“In this universe who is the one Divinity? What is that one Supreme Status which one should seek to attain? Who is the Divinity by praising whom and by worshipping whom a man attains the good?”

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

Which, according to you, is the highest form of *Dharma* (capable of bestowing salvation and prosperity on man)? What is that by uttering or reciting, which any living being can attain freedom from the cycle of births and deaths?”

श्रीभीष्म उत्तरमुवाच—

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

Śrī Bhīṣma replied: “He will be free from all sorrows who

always praises by the *Sahasranāma* (thousand names) that All-pervading one who is the master of the worlds, Who is Supreme over all *Devas* and who is the Supreme Spirit.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायंस्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

That worshipper will be free from all sorrows who devoutly worships and meditates on that Undecaying Being, as also praises Him and makes prostrations to Him.

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

He will be free from all sorrows who always sings the praise of Viṣṇu who is free from the six changes beginning with origin and ending with death and who is the master and over-seer of all the worlds.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥ ७ ॥

He is the protector of the *Brāhmaṇas*. He is the knower of all *Dharmas*. He is the enhancer of the reputation of all beings. He is the Supreme *Brahma*. Out of Him all beings and the whole of *Samsāra* have come out.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेत्रः सदा ॥ ८ ॥

To adore the Lotus-eyed One always with hymns of praise recited with devotion—I consider this to be superior to all other forms of *Dharma*.

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

He is the Supreme light of consciousness. He is the Supreme controller of everything. He is the Supreme All-pervading one.

He is the support of everything.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्।

दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

He is the sanctifier of even what is most sacred. He is the most auspicious among auspicious beings. He is the Lord of all divinities. He, the undecaying, is the father of all beings.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे।

यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

He is the one from whom all beings come into existence at the beginning of a cycle of time, and He is also the One into whom they all dissolve at the end of the cycle.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते।

विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥

Hear from me the hymn that is constituted of a 'thousand names' of that Viṣṇu who is the master of the universe, who is the subject of discourse of all scriptures, and who is the eraser of all sins and fear of *Samsāra*.

यानि नामानि गौणानि विख्यातानि महात्मनः।

ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १३ ॥

I am giving for the benefit of all those names of His, which are far-famed, which are indicative of His attributes and which find a place in the exalted hymns of the *Rṣis*."

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः।

भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १४ ॥

(1) विश्वम् (*Viśvam*)—The Universe.

(2) विष्णुः (*Viṣṇuḥ*)—The All-pervading.

(3) वषट्कारः (*Vaṣaṭkāraḥ*)—He for whom 'वषट्कार' is offered.

(4) भूतभव्यभवत्प्रभुः (*Bhūtabhavyabhavatprabhuḥ*)—The Lord of present, past and future.

- (5) भूतकृत् (*Bhūtakṛt*)—The Evolver of all beings.
- (6) भूतभृत् (*Bhūtabhṛt*)—The Sustainer of all beings.
- (7) भावः (*Bhāvaḥ*)—The Absolute Existence.
- (8) भूतात्मा (*Bhūtātmā*)—Self of all beings.
- (9) भूतभावनः (*Bhūtabhāvanah*)—The originator of beings.
 पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
 अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥
- (10) पूतात्मा (*Pūtātmā*)—The Pure Self.
- (11) परमात्मा (*Paramātmā*)—The Supreme Self.
- (12) मुक्तानां परमा गतिः (*Muktānām paramā gatiḥ*)—Ultimate goal of the liberated.
- (13) अव्ययः (*Avyayah*)—The Indestructible.
- (14) पुरुषः (*Puruṣah*)—Who abides in everybody 'पुर'.
- (15) साक्षी (*Sākṣī*)—The witness of all.
- (16) क्षेत्रज्ञः (*Kṣetrajñah*)—The Knower of all bodies 'क्षेत्र'.
- (17) अक्षरः (*Akṣarah*)—The undecaying.
 योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
 नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ १६ ॥
- (18) योगः (*Yogah*)—The embodiment of *Yoga*.
- (19) योगविदां नेता (*Yogavidām Netā*)—The Principal *Yogī*.
- (20) प्रधानपुरुषेश्वरः (*Pradhānapuruṣeśwarah*)—Lord of 'प्रकृति' and 'पुरुष'.
- (21) नारसिंहवपुः (*Nārasimhavapuh*)—He who assumed form of 'नृसिंह'.
- (22) श्रीमान् (*Śrīmān*)—The consort of Lakṣmī.
- (23) केशवः (*Keśavah*)—With beautiful hair-locks.
- (24) पुरुषोत्तमः (*Puruṣottamah*)—Supreme Soul of beings.
 सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
 सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ १७ ॥
- (25) सर्वः (*Sarvah*)—Omniscient in all.
- (26) शर्वः (*Śarvah*)—The destroyer.

- (27) शिवः (*Śivaḥ*)—The Pure and Benevolent.
- (28) स्थाणुः (*Sthāṇuḥ*)—The constant and changeless.
- (29) भूतादिः (*Bhūtādih*)—The Primary cause of beings.
- (30) निधिः अव्ययः (*Nidhiḥ Avyayaḥ*)—The Indestructible treasure.
- (31) सम्भवः (*Sambhavaḥ*)—The Self-manifesting.
- (32) भावनः (*Bhāvanaḥ*)—The generator of fruits of action.
- (33) भर्ता (*Bhartā*)—The Sustainer of universe.
- (34) प्रभवः (*Prabhavaḥ*)—One of Glorious Origin.
- (35) प्रभुः (*Prabhuḥ*)—The most powerful Ruler.
- (36) ईश्वरः (*Īśvaraḥ*)—One with unlimited greatness.
- स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ १८ ॥
- (37) स्वयम्भूः (*Swayambhūḥ*)—He manifests Himself.
- (38) शम्भुः (*Śambhuḥ*)—The bestower of happiness.
- (39) आदित्यः (*Ādityaḥ*)—The Golden-hued.
- (40) पुष्कराक्षः (*Puṣkarākṣaḥ*)—The Lotus-eyed.
- (41) महास्वनः (*Mahāswanaḥ*)—One of mighty sound.
- (42) अनादिनिधनः (*Anādinidhanaḥ*)—One without birth and death.
- (43) धाता (*Dhātā*)—The supporter of universe.
- (44) विधाता (*Vidhātā*)—The Supreme dispenser.
- (45) धातुरुत्तमः (*Dhāturuttamaḥ*)—Superior to 'ब्रह्मा' and his 'सृष्टि'.
- अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥
- (46) अप्रमेयः (*Aprameyaḥ*)—The indefinable.
- (47) हृषीकेशः (*Hṛṣīkeśaḥ*)—The Lord of 'इन्द्रिया'.
- (48) पद्मनाभः (*Padmanābhaḥ*)—With Cosmic Lotus in His navel.
- (49) अमरप्रभुः (*Amaraprabhuḥ*)—Lord of all gods.
- (50) विश्वकर्मा (*Viśvakarmā*)—The Creator of universe.
- (51) मनुः (*Manuḥ*)—Essence of 'मन्त्रा' and thinking.
- (52) त्वष्टा (*Tvaṣṭā*)—Supreme reducer as 'त्वष्टा'.
- (53) स्थविष्ठः (*Sthaviṣṭhaḥ*)—The largest of all.
- (54) स्थविरः ध्रुवः (*Sthaviraḥ Dhruvaḥ*)—The most ancient and firm.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।

प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ २० ॥

- (55) अग्राह्यः (*Agrāhyaḥ*)—The incomprehensible.
 (56) शाश्वतः (*Śāśwataḥ*)—The Eternal one.
 (57) कृष्णः (*Kṛṣṇaḥ*)—The Existence-Knowledge-Bliss incarnate.
 (58) लोहिताक्षः (*Lohitākṣaḥ*)—One with Red-eye (on demons).
 (59) प्रतर्दनः (*Pratardanaḥ*)—The Supreme destroyer in 'प्रलय'.
 (60) प्रभूतः (*Prabhūtaḥ*)—One with unique greatness.
 (61) त्रिककुब्धाम (*Trikakubdhāma*)—Resident of all Three Regions.
 (62) पवित्रम् (*Pavitram*)—The Supreme Purifier.
 (63) मंगलं परम् (*Maṅgalaṁ Param*)—The greatest Beneficent.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।

हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ २१ ॥

- (64) ईशानः (*Īśānaḥ*)—The Ruler of all.
 (65) प्राणदः (*Prāṇadaḥ*)—The giver of life.
 (66) प्राणः (*Prāṇaḥ*)—The Life itself.
 (67) ज्येष्ठः (*Jyeṣṭhaḥ*)—The most ancient.
 (68) श्रेष्ठः (*Śreṣṭhaḥ*)—The most praiseworthy.
 (69) प्रजापतिः (*Prajāpatiḥ*)—Lord of all creatures.
 (70) हिरण्यगर्भः (*Hiraṇyagarbhaḥ*)—The Supreme Creator.
 (71) भूगर्भः (*Bhūgarbhaḥ*)—Having earth in His womb.
 (72) माधवः (*Mādhavaḥ*)—The consort of Lakṣmī.
 (73) मधुसूदनः (*Madhusūdanaḥ*)—The slayer of demon Madhu.
 ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।

अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ २२ ॥

- (74) ईश्वरः (*Īśvaraḥ*)—Ruler of all.
 (75) विक्रमी (*Vikramī*)—One with unrestrained prowess.
 (76) धन्वी (*Dhanvī*)—The Supreme Bowman.
 (77) मेधावी (*Medhāvī*)—Possessing great talent.
 (78) विक्रमः (*Vikramaḥ*)—Striding across the universe.
 (79) क्रमः (*Kramaḥ*)—Existing in all activities.
 (80) अनुत्तमः (*Anuttamaḥ*)—There is nothing greater than Him.

- (81) दुराधर्षः (*Durādharṣaḥ*)—The unconquerable.
 (82) कृतज्ञः (*Kṛtajñāḥ*)—Knower of all activities.
 (83) कृतिः (*Kṛtiḥ*)—Actions personified.
 (84) आत्मवान् (*Ātmavān*)—All by Himself.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।

अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ २३ ॥

- (85) सुरेशः (*Sureśaḥ*)—Master of all Deities.
 (86) शरणम् (*Śaraṇam*)—Final refuge to all.
 (87) शर्म (*Śarma*)—The Supreme Bliss.
 (88) विश्वरेताः (*Viśvaretāḥ*)—The cause of Universe.
 (89) प्रजाभवः (*Prajābhavaḥ*)—The source of all beings.
 (90) अहः (*Ahaḥ*)—Shining as day light.
 (91) संवत्सरः (*Samvatsaraḥ*)—The time personified.
 (92) व्यालः (*Vyālaḥ*)—The celestial serpent.
 (93) प्रत्ययः (*Pratyayaḥ*)—The Pure Consciousness.
 (94) सर्वदर्शनः (*Sarvadarśanaḥ*)—The one witnessing everything.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।

वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २४ ॥

- (95) अजः (*Ajaḥ*)—One who is never born.
 (96) सर्वेश्वरः (*Sarveśvaraḥ*)—Supreme Lord of all.
 (97) सिद्धः (*Siddhaḥ*)—Eternally perfect.
 (98) सिद्धिः (*Siddhiḥ*)—Attainments personified.
 (99) सर्वादिः (*Sarvādih*)—Primary cause of all.
 (100) अच्युतः (*Acyutaḥ*)—Never shaken from His Glory.
 (101) वृषाकपिः (*Vṛṣākapiḥ*)—Always showering boons.
 (102) अमेयात्मा (*Ameyātmā*)—Of immeasurable greatness.
 (103) सर्वयोगविनिःसृतः (*Sarvayogaviniḥ Sṛtaḥ*)—Having no bondage.

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः ।

अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥

- (104) वसुः (*Vasuh*)—Real treasure.
 (105) वसुमनाः (*Vasumanāḥ*)—With splendid mind.
 (106) सत्यः (*Satyaḥ*)—The Truth incarnate.

- (107) समात्मा (*Samātmā*)—Impartial to all.
- (108) सम्मितः (*Sammitah*)—Subject to no limitation.
- (109) समः (*Samah*)—The unchanging.
- (110) अमोघः (*Amoghaḥ*)—Giver of all desired boons.
- (111) पुण्डरीकाक्षः (*Puṇḍarīkākaṣaḥ*)—The Lotus-eyed one.
- (112) वृषकर्मा (*Vṛṣakarmā*)—Always of righteous action.
- (113) वृषाकृतिः (*Vṛṣākṛtiḥ*)—Assuming various incarnations.
- रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ २६ ॥
- (114) रुद्रः (*Rudrah*)—Most terrible to wrongdoers.
- (115) बहुशिराः (*Bahuśirāḥ*)—With unlimited heads.
- (116) बभ्रुः (*Babhruḥ*)—The universal supporter.
- (117) विश्वयोनिः (*Viśvayoniḥ*)—The basic cause of universe.
- (118) शुचिश्रवाः (*Śuciśravāḥ*)—Of purifying names.
- (119) अमृतः (*Amṛtaḥ*)—The immortal.
- (120) शाश्वतस्थाणुः (*Śāśvatasthānuḥ*)—The eternal and firm.
- (121) वरारोहः (*Varārohaḥ*)—Having beautiful thighs.
- (122) महातपाः (*Mahātapāḥ*)—Engaged in great penance.
- सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ २७ ॥
- (123) सर्वगः (*Sarvagah*)—Pervading everything.
- (124) सर्वविद्भानुः (*Sarvavidbhānuḥ*)—The omniscient and effulgent.
- (125) विष्वक्सेनः (*Viṣvaksenaḥ*)—Whose valour is unmatched.
- (126) जनार्दनः (*Janārdanaḥ*)—Who disciplines all.
- (127) वेदः (*Vedaḥ*)—The *Vedas* incarnate.
- (128) वेदवित् (*Vedavit*)—The real knower of *Vedas*.
- (129) अव्यङ्गः (*Avyāṅgaḥ*)—Without any blemishes.
- (130) वेदाङ्गः (*Vedaṅgaḥ*)—The *Vedas* as His limbs.
- (131) वेदवित् (*Vedavit*)—The ultimate knower of *Vedas*.
- (132) कविः (*Kaviḥ*)—The true seer.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।

चतुरात्मा

चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥ २८ ॥

- (133) लोकाध्यक्षः (*Lokādhyakṣaḥ*)—The Supervisor Supreme.
- (134) सुराध्यक्षः (*Surādhyakṣaḥ*)—Controller of gods.
- (135) धर्माध्यक्षः (*Dharmādhyakṣaḥ*)—Controller of duties.
- (136) कृताकृतः (*Kṛtākṛtaḥ*)—The cause and effect both.
- (137) चतुरात्मा (*Caturātmā*)—Assumes forms for creation.
- (138) चतुर्व्यूहः (*Caturvyūhaḥ*)—With four formations.
- (139) चतुर्दंष्ट्रः (*Caturdaṁṣṭraḥ*)—Having four teeth as 'नृसिंह'.
- (140) चतुर्भुजः (*Caturbhujāḥ*)—With four arms.
- भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥
- (141) भ्राजिष्णुः (*Bhrājiṣṇuḥ*)—Essence of light.
- (142) भोजनम् (*Bhojanam*)—The sustaining food.
- (143) भोक्ता (*Bhoktā*)—The Supreme Enjoyer.
- (144) सहिष्णुः (*Sahiṣṇuḥ*)—Having great tolerance.
- (145) जगदादिजः (*Jagadādiḥ*)—Manifested in the beginning.
- (146) अनघः (*Anaghaḥ*)—Devoid of sin.
- (147) विजयः (*Vijayaḥ*)—Excels in victory.
- (148) जेता (*Jetā*)—Overpowers everyone.
- (149) विश्वयोनिः (*Viśwayoniḥ*)—The cause of all.
- (150) पुनर्वसुः (*Punarvasuḥ*)—Repeatedly residing everywhere.
- उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥ ३० ॥
- (151) उपेन्द्रः (*Upendraḥ*)—The younger Indra.
- (152) वामनः (*Vāmanaḥ*)—Incarnating as 'वामन'.
- (153) प्रांशुः (*Prāṁsuḥ*)—The tallest of all.
- (154) अमोघः (*Amoghaḥ*)—Of unfailing endeavours.
- (155) शुचिः (*Śuciḥ*)—Pure and purifying.
- (156) ऊर्जितः (*Ūrjitāḥ*)—Extremely energetic.
- (157) अतीन्द्रः (*Atīndraḥ*)—The excellence of Indra.
- (158) संग्रहः (*Samgrahaḥ*)—Absorbing the Cosmos.
- (159) सर्गः (*Sargaḥ*)—Cause of creation.
- (160) धृतात्मा (*Dhṛtātmā*)—Being pure self.

- (161) नियमः (*Niyamaḥ*)—Basis of all regulations.
- (162) यमः (*Yamaḥ*)—Dwelling in all hearts.
 वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
 अतीन्द्रियो महामायो महोत्साहो महाबलः ॥ ३१ ॥
- (163) वेद्यः (*Vedyah*)—Only one worth knowing.
- (164) वैद्यः (*Vaidyah*)—Knower of all *Vidyās*.
- (165) सदायोगी (*Sadāyogī*)—The eternal *Yogī*.
- (166) वीरहा (*Vīrahā*)—Slayer of Demon-heroes.
- (167) माधवः (*Mādhavaḥ*)—Consort of मा (*Lakṣmī*).
- (168) मधुः (*Madhuḥ*)—Always delightful like honey.
- (169) अतीन्द्रियः (*Afīndriyah*)—Comprehending beyond senses.
- (170) महामायः (*Mahāmāyah*)—His *Māyā* is powerful.
- (171) महोत्साहः (*Mahotsāhaḥ*)—Full of enthusiasm.
- (172) महाबलः (*Mahābalaḥ*)—Stronger than the strong.
 महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
 अनिर्देश्यवपुः श्रीमानमेयात्मा महद्रिधृक् ॥ ३२ ॥
- (173) महाबुद्धिः (*Mahābuddhiḥ*)—With unlimited wisdom.
- (174) महावीर्यः (*Mahāvīryah*)—With great energy.
- (175) महाशक्तिः (*Mahāśaktiḥ*)—Has immense power (*Śakti*).
- (176) महाद्युतिः (*Mahādyutiḥ*)—With great splendour.
- (177) अनिर्देश्यवपुः (*Anirdeśyavapuḥ*)—His nature cannot be described.
- (178) श्रीमान् (*Śrīmān*)—Full of affluence.
- (179) अमेयात्मा (*Ameyātmā*)—Whose greatness cannot be defined.
- (180) महद्रिधृक् (*Mahādrīdhṛk*)—Supporter of great mountains.
 महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
 अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ ३३ ॥
- (181) महेष्वासः (*Maheṣvāsaḥ*)—The great archer.
- (182) महीभर्ता (*Mahīhartā*)—Supporter of the earth.
- (183) श्रीनिवासः (*Śrīnivāsaḥ*)—*Lakṣmī* resides on His chest.
- (184) सतां गतिः (*Satām Gatīḥ*)—Refuge of the good.
- (185) अनिरुद्धः (*Aniruddhaḥ*)—Nothing could deter Him.

- (186) सुरानन्दः (*Surānandah*)—He delights the gods.
- (187) गोविन्दः (*Govindah*)—Redeemer of the earth.
- (188) गोविदां पतिः (*Govidāṃ Patih*)—Master of great orators.
 मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
 हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥ ३४ ॥
- (189) मरीचिः (*Marīcih*)—Outshining the most brilliant.
- (190) दमनः (*Damanah*)—Tough controller of wrongdoers.
- (191) हंसः (*Hamsah*)—The Divine swan.
- (192) सुपर्णः (*Suparṇah*)—With beautiful wings.
- (193) भुजगोत्तमः (*Bhujagottamah*)—The greatest of serpents.
- (194) हिरण्यनाभः (*Hiranyanābhah*)—With golden navel.
- (195) सुतपाः (*Sutapāh*)—Having excellent austerities.
- (196) पद्मनाभः (*Padmanābhah*)—With Lotus-shaped navel.
- (197) प्रजापतिः (*Prajāpatih*)—Divine father of all creations.
 अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
 अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ ३५ ॥
- (198) अमृत्युः (*Amṛtyuh*)—Free from destruction.
- (199) सर्वदृक् (*Sarvadṛk*)—He sees everything.
- (200) सिंहः (*Simhah*)—Dispels sins of devotees.
- (201) सन्धाता (*Sandhātā*)—Determines fruits of actions.
- (202) सन्धिमान् (*Sandhimān*)—Rejoices His benevolence.
- (203) स्थिरः (*Sthirah*)—Ever changeless.
- (204) अजः (*Ajah*)—Always on the move.
- (205) दुर्मर्षणः (*Durmarṣaṇah*)—The invincible.
- (206) शास्ता (*Śāstā*)—The Supreme Controller.
- (207) विश्रुतात्मा (*Viśrutātmā*)—Widely discribed by *Vedas*.
- (208) सुरारिहा (*Surārihā*)—Destroyer of enemies of gods.
 गुरुर्गुरुत्तमो धाम सत्यः सत्यपराक्रमः ।
 निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥ ३६ ॥
- (209) गुरुः (*Guruh*)—The great teacher.
- (210) गुरुत्तमः (*Gurutamah*)—The Supreme *Guru*.
- (211) धाम (*Dhāma*)—The Supreme light.

- (212) सत्यः (*Satyah*)—The greatest truth.
 (213) सत्यपराक्रमः (*Satyaparākramah*)—Possessing true valour.
 (214) निमिषः (*Nimiṣah*)—With closed eyes in *Yoganidrā*.
 (215) अनिमिषः (*Animiṣah*)—Always wide awake.
 (216) स्रग्वी (*Sragvī*)—Wearing *Vaijayanū* garland.
 (217) वाचस्पतिरुदारधीः (*Vācaspatirudāradhīḥ*)—The master of all *Vidyās*.

अग्रणीग्रामणीः श्रीमान् न्यायो नेता समीरणः ।

सहस्रमूर्धा · विश्वात्मा सहस्राक्षः सहस्रपात् ॥ ३७ ॥

- (218) अग्रणीः (*Agraṇīḥ*)—Leading devotees to salvation.
 (219) ग्रामणीः (*Grāmaṇīḥ*)—The Director of beings.
 (220) श्रीमान् (*Śrīmān*)—Having great splendour.
 (221) न्यायः (*Nyāyah*)—The pure justice.
 (222) नेता (*Netā*)—Moving Cosmic-wheel of evolution.
 (223) समीरणः (*Samīraṇah*)—The life-breath of all.
 (224) सहस्रमूर्धा (*Sahasramūrdhā*)—Having thousand heads.
 (225) विश्वात्मा (*Viśwātmā*)—The soul of universe.
 (226) सहस्राक्षः (*Sahasrākṣah*)—Having thousand eyes to oversee.
 (227) सहस्रपात् (*Sahasrapāt*)—Having thousand (countless) feet.

आवर्तनो निवृत्तात्मा संवृतः सम्प्रमर्दनः ।

अहःसंवर्तको वह्निरनिलो धरणीधरः ॥ ३८ ॥

- (228) आवर्तनः (*Āvartanaḥ*)—Turning the Cosmic-wheel.
 (229) निवृत्तात्मा (*Nivṛttātmā*)—Of pure and unalloyed self.
 (230) संवृतः (*Samvṛtaḥ*)—The one hidden in nature.
 (231) सम्प्रमर्दनः (*Sampramardanaḥ*)—Cause of all annihilation.
 (232) अहःसंवर्तकः (*Ahaṣsamvartakaḥ*)—The Regulator of time.
 (233) वह्निः (*Vahniḥ*)—The fire.
 (234) अनिलः (*Anilah*)—The wind.
 (235) धरणीधरः (*Dharaṇīdharah*)—The mountains.

सुप्रसादः प्रसन्नात्मा विश्वधृग् विश्वभुग् विभुः ।

सत्कर्ता सत्कृतः साधुर्जह्नुरायणो नरः ॥ ३९ ॥

- (236) सुप्रसादः (*Suprasādaḥ*)—Of wonderful grace.
 (237) प्रसन्नात्मा (*Prasannātmā*)—Ever gracious and merciful.
 (238) विश्वधृक् (*Viśwadhr̥k*)—The Sustainer of worlds.
 (239) विश्वभुक् (*Viśwabhuḥ*)—The Protector Supreme.
 (240) विभुः (*Vibhuḥ*)—The All-pervading.
 (241) सत्कर्ता (*Satkartā*)—Fond of giving honours.
 (242) सत्कृतः (*Satkr̥taḥ*)—Honoured and worshipped by all.
 (243) साधुः (*Sādhuḥ*)—The most righteous.
 (244) जहुः (*Jahnuḥ*)—Dissolving all in oneself.
 (245) नारायणः (*Nārāyaṇaḥ*)—The one indwelling all beings.
 (246) नरः (*Naraḥ*)—The leader of all.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।

सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥ ४० ॥

- (247) असंख्येयः (*Asaṁkhyeyah*)—His virtues are countless.
 (248) अप्रमेयात्मा (*Aprameyātmā*)—One who could not be measured.
 (249) विशिष्टः (*Viśiṣṭaḥ*)—Of unique greatness.
 (250) शिष्टकृत् (*Śiṣṭakṛt*)—The one giving commandments.
 (251) शुचिः (*Śuciḥ*)—The immaculate.
 (252) सिद्धार्थः (*Siddhārthaḥ*)—With fulfilled desires.
 (253) सिद्धसङ्कल्पः (*Siddhasaṁkalpaḥ*)—Whose will is ever fulfilled.
 (254) सिद्धिदः (*Siddhidāḥ*)—Bestows fulfilment on devotees.
 (255) सिद्धिसाधनः (*Siddhisādhanaḥ*)—The principal source of success.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।

वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ ४१ ॥

- (256) वृषाही (*Vṛṣāhī*)—The holder of 'वृषाह' sacrifice.
 (257) वृषभः (*Vṛṣabhaḥ*)—Showering benefits on devotees.
 (258) विष्णुः (*Viṣṇuḥ*)—Who covered the universe.
 (259) वृषपर्वा (*Vṛṣaparvā*)—Always climbing righteous ladder.
 (260) वृषोदरः (*Vṛṣodarāḥ*)—Keeping all beings in His Belly.
 (261) वर्धनः (*Vardhanaḥ*)—The nourisher of all beings.
 (262) वर्धमानः (*Vardhamānaḥ*)—Ever-expanding.

- (263) विविक्तः (*Viviktaḥ*)—The truly uninvolved.
- (264) श्रुतिसागरः (*Śrutisāgarah*)—Repository of all *Vedas*.
सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ ४२ ॥
- (265) सुभुजः (*Subhujah*)—With long beautiful arms.
- (266) दुर्धरः (*Durdharah*)—The unbearable by anyone.
- (267) वाग्मी (*Vāgmī*)—The great orator.
- (268) महेन्द्रः (*Mahendrah*)—The Lord of lords.
- (269) वसुदः (*Vasudah*)—Provider of all wealth.
- (270) वसुः (*Vasuh*)—The true wealth.
- (271) नैकरूपः (*Naikarūpah*)—Having many forms.
- (272) बृहद्रूपः (*Bṛhadrūpah*)—Taking great incarnations.
- (273) शिपिविष्टः (*Śipiviṣṭah*)—Dwelling in sacrifices.
- (274) प्रकाशनः (*Prakāśanah*)—The illuminator of all.
ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥
- (275) ओजस्तेजोद्युतिधरः (*Ojastejodyutidharah*)—Possessor of vitality and radiance.
- (276) प्रकाशात्मा (*Prakāśātmā*)—The Self-luminous.
- (277) प्रतापनः (*Pratāpanah*)—Diffusing heat and light.
- (278) ऋद्धः (*Ṛddhah*)—The truly rich.
- (279) स्पष्टाक्षरः (*Spaṣṭākṣarah*)—Having clear pronunciation.
- (280) मन्त्रः (*Mantrah*)—He is all the *Vedas*.
- (281) चन्द्रांशुः (*Candrāṁśuh*)—Cool like moonlight.
- (282) भास्करद्युतिः (*Bhāskaradyutih*)—Resplendent like the sun.
अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ४४ ॥
- (283) अमृतांशूद्भवः (*Amṛtāṁśūdbhavaḥ*)—The source of moon.
- (284) भानुः (*Bhānuḥ*)—Shining wonderfully.
- (285) शशबिन्दुः (*Śaśabinduḥ*)—Nourishing like the moon.
- (286) सुरेश्वरः (*Sureśvarah*)—Lord of *Devas*.
- (287) औषधम् (*Auśadham*)—The real medicine.

- (288) जगतः सेतुः (*Jagataḥ Setuḥ*)—Keeper of the Cosmos.
- (289) सत्यधर्मपराक्रमः (*Satyadharmaparākramah*)—Keeping true *Dharma* and prowess.
 भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
 कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥ ४५ ॥
- (290) भूतभव्यभवन्नाथः (*Bhūtabhavyabhavannāthah*)—The Lord of past, present and future.
- (291) पवनः (*Pavanah*)—The Supreme purifier.
- (292) पावनः (*Pāvanah*)—Who causes all movement.
- (293) अनलः (*Analah*)—The vital breath.
- (294) कामहा (*Kāmahā*)—The destroyer of vile desires.
- (295) कामकृत् (*Kāmakṛt*)—The fulfiller of pious desires.
- (296) कान्तः (*Kāntah*)—The most lovely one.
- (297) कामः (*Kāmah*)—Who is sought as beloved.
- (298) कामप्रदः (*Kāmapradah*)—Fulfils desires of devotees.
- (299) प्रभुः (*Prabhuḥ*)—The Supreme Lord.
 युगादिकृद् युगावर्तो नैकमायो महाशनः ।
 अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥ ४६ ॥
- (300) युगादिकृत् (*Yugādikṛt*)—The Creator of time.
- (301) युगावर्तः (*Yugāvartah*)—Turns the wheel of time.
- (302) नैकमायः (*Naikamāyah*)—Having many *Māyās*.
- (303) महाशनः (*Mahāśanah*)—The great consumer of all.
- (304) अदृश्यः (*Adṛśyah*)—The invisible to the intellect.
- (305) व्यक्तरूपः (*Vyaktarūpah*)—Spreading his form everywhere.
- (306) सहस्रजित् (*Sahasrajit*)—The conqueror of thousands.
- (307) अनन्तजित् (*Anantajit*)—The conqueror of innumerable.
 इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
 क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ४७ ॥
- (308) इष्टः (*Iṣṭah*)—The repository of Bliss.
- (309) अविशिष्टः (*Aviśiṣṭah*)—Loves all alike.
- (310) शिष्टेष्टः (*Śiṣṭeṣṭah*)—Loved by the good people.
- (311) शिखण्डी (*Śikhandī*)—Wearing peacock feather.

- (312) नहुषः (*Nahuṣaḥ*)—Binds *Jīvas* by His *Māyā*.
- (313) वृषः (*Vṛṣaḥ*)—The incarnation of *Dharma*.
- (314) क्रोधहा (*Krodhahā*)—One who dispels anger.
- (315) क्रोधकृत्कर्ता (*Krodhakṛtkartā*)—The slayer of angry ones.
- (316) विश्वबाहुः (*Viśvabāhuḥ*)—Who supports the worlds.
- (317) महीधरः (*Mahīdharaḥ*)—The bearer of the earth.
- अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
 अपां निधिः अधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४८ ॥
- (318) अच्युतः (*Acyutaḥ*)—Not liable to any change.
- (319) प्रथितः (*Prathitaḥ*)—The famous one.
- (320) प्राणः (*Prāṇaḥ*)—The Sustainer of life-breath.
- (321) प्राणदः (*Prāṇadaḥ*)—Giver of strength.
- (322) वासवानुजः (*Vāsavānujaḥ*)—The younger brother of Indra.
- (323) अपानिधिः (*Apānīdhiḥ*)—The repository of all waters.
- (324) अधिष्ठानम् (*Adhiṣṭhānam*)—The supporter of Cosmos.
- (325) अप्रमत्तः (*Apramattaḥ*)—The most vigilant.
- (326) प्रतिष्ठितः (*Pratiṣṭhitaḥ*)—The most respected.
- स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
 वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ४९ ॥
- (327) स्कन्दः (*Skandaḥ*)—Flowing as nectar of immortality.
- (328) स्कन्दधरः (*Skandadharaḥ*)—One who supports *Dharma*.
- (329) धुर्यः (*Dhuryaḥ*)—Sustains the entire Cosmos.
- (330) वरदः (*Varadaḥ*)—One who confers best boons.
- (331) वायुवाहनः (*Vāyuvāhanaḥ*)—Director of the winds.
- (332) वासुदेवः (*Vāsudevaḥ*)—The son of Vasudeva.
- (333) बृहद्भानुः (*Bṛhadbhānuḥ*)—Provider of light to the sun.
- (334) आदिदेवः (*Ādidevaḥ*)—The primary deity.
- (335) पुरन्दरः (*Purandarahaḥ*)—The demolisher of devil strongholds.
- अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
 अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ५० ॥
- (336) अशोकः (*Aśokaḥ*)—Devoid of all afflictions.

- (337) तारणः (*Tāraṇaḥ*)—True helper in the ocean of life.
- (338) तारः (*Tāraḥ*) The reliever of all fears.
- (339) शूरः (*Śūraḥ*)—Ever heroic and victorious.
- (340) शौरिः (*Śauriḥ*)—The son of Vasudeva 'शूर'.
- (341) जनेश्वरः (*Janeśwaraḥ*)—The Lord of people.
- (342) अनुकूलः (*Anukūlaḥ*)—The friend and well-wisher.
- (343) शतावर्तः (*Śatāvartaḥ*)—Braving hundreds of obstacles.
- (344) पद्मी (*Padmī*)—Keeping a lotus in hand.
- (345) पद्मनिभेक्षणः (*Padmanibhekṣaṇaḥ*)—With Lotus-like eyes.
- पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ५१ ॥
- (346) पद्मनाभः (*Padmanābhaḥ*)—Taking abode in the Lotus centre.
- (347) अरविन्दाक्षः (*Aravindākṣaḥ*)—With eyes like a Lotus.
- (348) पद्मगर्भः (*Padmagarbhah*)—Resident of the heart Lotus.
- (349) शरीरभृत् (*Śarīrabhṛt*)—Taking many forms (*Avatāras*).
- (350) महर्द्धिः (*Maharddhiḥ*)—Having glorious possessions.
- (351) ऋद्धः (*Rddhaḥ*)—Formidable with glorious possessions.
- (352) वृद्धात्मा (*Vṛddhātmā*)—Very ancient.
- (353) महाक्षः (*Mahākṣaḥ*)—Having eyes everywhere.
- (354) गरुडध्वजः (*Garudhvjah*)—Having Garuḍa as His banner.
- अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ५२ ॥
- (355) अतुलः (*Atulaḥ*)—Having no equals.
- (356) शरभः (*Śarabhaḥ*)—Shining as knower of everything.
- (357) भीमः (*Bhīmaḥ*)—All fear His valour.
- (358) समयज्ञः (*Samayajñah*)—Equality being His worship.
- (359) हविर्हरिः (*Havirhariḥ*)—Receiver of all oblations.
- (360) सर्वलक्षणलक्षण्यः (*Sarvalakṣaṇalakṣanyah*)—The one getting all salutations.
- (361) लक्ष्मीवान् (*Lakṣmīvān*)—The consort of Lakṣmī.
- (362) समितिञ्जयः (*Samitiñjayaḥ*)—The ever-victorious.

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ५३ ॥

- (363) विक्षरः (*Vikṣarah*)—Free from destruction.
- (364) रोहितः (*Rohitah*)—Playfully puts on reddish hue.
- (365) मार्गः (*Mārgah*)—The road to the highest Bliss.
- (366) हेतुः (*Hetuḥ*)—The real cause of universe.
- (367) दामोदरः (*Dāmodarah*)—(As child Kṛṣṇa) with rope around waist.
- (368) सहः (*Sahah*)—All-enduring for devotees.
- (369) महीधरः (*Mahīdharah*)—The Sustainer of earth as mountains.
- (370) महाभागः (*Mahābhāgah*)—The fortunate one.
- (371) वेगवान् (*Vegavān*)—Having wonderful speed.
- (372) अमिताशनः (*Amitāśanah*)—Having limitless appetite.
- उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ५४ ॥
- (373) उद्भवः (*Uddhavaḥ*)—The origin of universe.
- (374) क्षोभणः (*Kṣobhaṇah*)—Stirring *Prakṛti* for creation.
- (375) देवः (*Devah*)—Shines as the self.
- (376) श्रीगर्भः (*Śrīgarbhaḥ*)—Has glory within Him.
- (377) परमेश्वरः (*Parameśvarah*)—The ultimate Lord.
- (378) करणम् (*Karaṇam*)—The greatest instrument of creation.
- (379) कारणम् (*Kāraṇam*)—The real cause of creation.
- (380) कर्ता (*Kartā*)—The doer of all.
- (381) विकर्ता (*Vikartā*)—The Creator of varied universe.
- (382) गहनः (*Gahanaḥ*)—Of incomprehensible nature.
- (383) गुहः (*Guhah*)—Concealing Himself deep.
- व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परिद्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ५५ ॥
- (384) व्यवसायः (*Vyavasāyah*)—The pure wisdom.
- (385) व्यवस्थानः (*Vyavasthānah*)—The basis of everything.
- (386) संस्थानः (*Samsthānah*)—The Supreme goal.
- (387) स्थानदः (*Sthānadaḥ*)—Provider of suitable abode.

- (388) ध्रुवः (*Dhruvaḥ*)—The constant and unchangeable.
- (389) परर्द्धिः (*Pararddhiḥ*)—The possessor of Supreme Powers.
- (390) परमस्पष्टः (*Paramaspaṣṭaḥ*)—Having great clarity.
- (391) तुष्टः (*Tuṣṭaḥ*)—Always fulfilled and joyous.
- (392) पुष्टः (*Puṣṭaḥ*)—Always full and satisfied.
- (393) शुभेक्षणः (*Śubheṣaṇaḥ*)—Of auspicious glances.
 रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
 वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥
- (394) रामः (*Rāmaḥ*)—The Supreme Brahma.
- (395) विरामः (*Virāmaḥ*)—The destination for devotees.
- (396) विरतः (*Virataḥ*)—Having ultimate renunciation.
- (397) मार्गः (*Mārgaḥ*)—The real path for devotees.
- (398) नेयः (*Neyaḥ*)—The destination for all.
- (399) नयः (*Nayaḥ*)—The leader Supreme.
- (400) अनयः (*Anayaḥ*)—Having none other as leader.
- (401) वीरः (*Vīraḥ*)—The great warrior.
- (402) शक्तिमतां श्रेष्ठः (*Śaktimatām Śreṣṭhaḥ*)—The mightiest of the mighty.
- (403) धर्मः (*Dharmaḥ*)—The virtue incarnate.
- (404) धर्मविदुत्तमः (*Dharmaviduttamaḥ*)—The greatest knower of Dharma.
 वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
 हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५७ ॥
- (405) वैकुण्ठः (*Vaikunṭhaḥ*)—Keeping all elements in cohesion.
- (406) पुरुषः (*Puruṣaḥ*)—One who rests within each body.
- (407) प्राणः (*Prāṇaḥ*)—The real life-force.
- (408) प्राणदः (*Prāṇadaḥ*)—The provider and destroyer of life.
- (409) प्रणवः (*Praṇavaḥ*)—Incarnate as *Pranava* 'ॐ'.
- (410) पृथुः (*Prṭhuḥ*)—Expanded as the universe.
- (411) हिरण्यगर्भः (*Hiraṇyagarbhaḥ*)—The Creator of Brahmā.
- (412) शत्रुघ्नः (*Śatrughnaḥ*)—The destroyer of enemies.
- (413) व्याप्तः (*Vyāptaḥ*)—The All-pervader.

- (414) वायुः (*Vāyuh*)—The life breath of all beings.
- (415) अधोक्षजः (*Adhokṣajah*)—One who does not slide down.
 ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
 उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ५८ ॥
- (416) ऋतुः (*Rtuh*)—The time showing as seasons.
- (417) सुदर्शनः (*Sudarśanaḥ*)—Has bewitching eyes.
- (418) कालः (*Kālah*)—The time incarnate.
- (419) परमेष्ठी (*Parameṣṭhī*)—Has Supreme lustre.
- (420) परिग्रहः (*Parigrahaḥ*)—Receiver of offerings by devotees.
- (421) उग्रः (*Ugraḥ*)—Fearful for wrongdoers.
- (422) संवत्सरः (*Saṁvatsaraḥ*)—The abode of all beings.
- (423) दक्षः (*Dakṣaḥ*)—Divinely Clever.
- (424) विश्रामः (*Viśrāmaḥ*)—The final destination for all.
- (425) विश्वदक्षिणः (*Viśvadaḥṣiṇaḥ*)—Skilful in all actions.
 विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
 अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥ ५९ ॥
- (426) विस्तारः (*Vistāraḥ*)—The Cosmos is extended within Him.
- (427) स्थावरस्थाणुः (*Sthāvarasthāṇuḥ*)—Firm and motionless.
- (428) प्रमाणम् (*Pramāṇam*)—Self-proof of His existence.
- (429) बीजमव्ययम् (*Bījamavyayam*)—The unchanging root cause.
- (430) अर्थः (*Arthaḥ*)—Desired by all.
- (431) अनर्थः (*Anarthaḥ*)—Being perfect has no desires.
- (432) महाकोशः (*Mahākośaḥ*)—Has great sheaths covering all.
- (433) महाभोगः (*Mahābhogaḥ*)—Most delightful.
- (434) महाधनः (*Mahādhanah*)—Epitom of great wealth.
 अनिर्विण्णः स्थविष्ठोऽभूर्धर्मयूपो महामखः ।
 नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥ ६० ॥
- (435) अनिर्विण्णः (*Anirvinṇaḥ*)—Being always full, He never desires.
- (436) स्थविष्ठः (*Sthaviṣṭhaḥ*)—As Virāt, He appears as Cosmos.
- (437) अभूः (*Abhūḥ*)—Never born but manifesting as Cosmos.
- (438) धर्मयूपः (*Dharmayūpaḥ*)—All Dharmas are tied to Him.

- (439) महामखः (*Mahāmakhaḥ*)—Worshipped in great sacrifices.
 (440) नक्षत्रनेमिः (*Nakṣatranemiḥ*)—The centre of all stars.
 (441) नक्षत्री (*Nakṣatrī*)—All stars move around Him.
 (442) क्षमः (*Kṣamaḥ*)—Most competent in all actions.
 (443) क्षामः (*Kṣāmaḥ*)—He alone survives in the end.
 (444) समीहनः (*Samīhanaḥ*)—Has most benevolent desires.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।

सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ६१ ॥

- (445) यज्ञः (*Yajñah*)—All sacrifices are His form.
 (446) इज्यः (*Ijyah*)—To be worshipped in sacrifices.
 (447) महेज्यः (*Mahejyah*)—The great object of worship.
 (448) क्रतुः (*Kratuḥ*)—All sacrifices are His form.
 (449) सत्रम् (*Satram*)—Symbolizes long assemblies.
 (450) सतां गतिः (*Satām Gatih*)—The final destination of saints.
 (451) सर्वदर्शी (*Sarvadarśī*)—Keenly perceiving everything.
 (452) विमुक्तात्मा (*Vimuktātmā*)—Himself always free.
 (453) सर्वज्ञः (*Sarvajñah*)—All-knowing.
 (454) ज्ञानमुत्तमम् (*Jñānamuttamam*)—Supreme wisdom.

सुव्रतः सुमुखः, सूक्ष्मः सुघोषः सुखदः सुहृत् ।

मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ६२ ॥

- (455) सुव्रतः (*Suvrataḥ*)—Taking benevolent vow of protection.
 (456) सुमुखः (*Sumukhaḥ*)—One of blissful nature.
 (457) सूक्ष्मः (*Sūkṣmaḥ*)—The most subtle.
 (458) सुघोषः (*Sughoṣaḥ*)—Possessing grand voice.
 (459) सुखदः (*Sukhadah*)—Giving happiness to all.
 (460) सुहृत् (*Suhṛt*)—Having kind heart.
 (461) मनोहरः (*Manoharah*)—Most attracting.
 (462) जितक्रोधः (*Jitakrodhaḥ*)—The conqueror of anger.
 (463) वीरबाहुः (*Virabāhuh*)—One of valiant arms.
 (464) विदारणः (*Vidāraṇah*)—Tears off all sins.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।

वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ६३ ॥

- (465) स्वापनः (*Swāpanaḥ*)—Induces sleep in all beings.
- (466) स्ववशः (*Swavaśaḥ*)—His own master.
- (467) व्यापी (*Vyāpī*)—Pervading everything.
- (468) नैकात्मा (*Naikātmā*)—Becomes innumerable in His creation.
- (469) नैककर्मकृत् (*Naikakarmakṛt*)—Does not remain confined to one action.
- (470) वत्सरः (*Vatsaraḥ*)—The abode of all.
- (471) वत्सलः (*Vatsalaḥ*)—Affectionate to His devotees.
- (472) वत्सी (*Vatsī*)—Protects all as a cow to its calf.
- (473) रत्नगर्भः (*Ratnagarbhaḥ*)—Repository of all jewels.
- (474) धनेश्वरः (*Dhaneśwaraḥ*)—The Lord of all riches.
- धर्मगुब्धर्मकृद्भर्मी सदसत् क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ६४ ॥
- (475) धर्मगुप् (*Dharmagup*)—The protector of *Dharma*.
- (476) धर्मकृत् (*Dharmakṛt*)—Performer of all *Dharma*.
- (477) धर्मी (*Dharmī*)—The supporter of *Dharma*.
- (478) सत् (*Sat*)—The existence.
- (479) असत् (*Asat*)—All non-existent are also Him.
- (480) क्षरम् (*Kṣaram*)—Perishable beings are also Him.
- (481) अक्षरम् (*Akṣaram*)—The imperishable in essence.
- (482) अविज्ञाता (*Avijñātā*)—Beyond limitations of knowing.
- (483) सहस्रांशुः (*Sahasrāṁśuḥ*)—Brilliant with a thousand rays.'
- (484) विधाता (*Vidhātā*)—The supporter of all.
- (485) कृतलक्षणः (*Kṛtalakṣaṇaḥ*)—The author of all *Śāstras*.
- गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ६५ ॥
- (486) गभस्तिनेमिः (*Gabhastinemiḥ*)—Shines among luminous bodies.
- (487) सत्त्वस्थः (*Sattvasthaḥ*)—Always residing in *Sattvaguna*.
- (488) सिंहः (*Siṁhaḥ*)—Manifested also as Lion.
- (489) भूतमहेश्वरः (*Bhūtamahēśwaraḥ*)—The great Lord of beings.
- (490) आदिदेवः (*Ādidevaḥ*)—The primordial Deity.
- (491) महादेवः (*Mahādevaḥ*)—The Lord of *Devas*.

- (492) देवेशः (*Deveśaḥ*)—Rules over *Devas*.
- (493) देवभृद्गुरुः (*Devabhṛdguruh*)—The instructor of Indra.
उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥ ६६ ॥
- (494) उत्तरः (*Uttarah*)—The greatest.
- (495) गोपतिः (*Gopatiḥ*)—The protector of the earth.
- (496) गोप्ता (*Goptā*)—The protector of all.
- (497) ज्ञानगम्यः (*Jñānagamyah*)—To be attained through *Jñāna*.
- (498) पुरातनः (*Purātanah*)—The most ancient.
- (499) शरीरभूतभृद् (*Śarīrabhūtabhṛd*)—The Sustainer of body-elements.
- (500) भोक्ता (*Bhoktā*)—The protector of *Jīva* in the body.
- (501) कपीन्द्रः (*Kapīndrah*)—The great *Varāha* incarnation.
- (502) भूरिदक्षिणः (*Bhūridakṣiṇah*)—Giving large gifts.
सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः ।
विनयो जयः सत्यसन्धो दाशार्हः सात्वतां पतिः ॥ ६७ ॥
- (503) सोमपः (*Somapah*)—Accepts the *Soma* in *Yajñas*.
- (504) अमृतपः (*Amṛtapah*)—Who drinks the nectar.
- (505) सोमः (*Somah*)—As moon nourishing the plants.
- (506) पुरुजित् (*Purujiṭ*)—Conquers countless enemies.
- (507) पुरुसत्तमः (*Purusattamah*)—The omnipresent and the best.
- (508) विनयः (*Vinayah*)—Punishes evil-doers.
- (509) जयः (*Jayah*)—The conqueror of all.
- (510) सत्यसन्धः (*Satyasandhah*)—Of true determination.
- (511) दाशार्हः (*Dāśārhaḥ*)—The true deserver of gifts.
- (512) सात्वतां पतिः (*Sātvatām Patih*)—The protector of 'शाश्वत'
Tantra.
जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ६८ ॥
- (513) जीवः (*Jivah*)—He resides in every body.
- (514) विनयितासाक्षी (*Vinayitāsākṣī*)—He witness with modesty.
- (515) मुकुन्दः (*Mukundah*)—The conferrer of *Mokṣa*.

- (516) अमितविक्रमः (*Amitavikramah*)—Of immeasurable prowess.
- (517) अम्भोनिधिः (*Ambhonidhiḥ*)—The abode of *Devas*.
- (518) अनन्तात्मा (*Anantātmā*)—Beyond limitations.
- (519) महोदधिशयः (*Mahodadhiśayah*)—At deluge remains lying on ocean waters.
- (520) अन्तकः (*Antakah*)—The death personified.
 अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
 आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ६९ ॥
- (521) अजः (*Ajah*)—Born of Kṛṣṇa as 'काम'.
- (522) महार्हः (*Mahārhaḥ*)—Most fit to be honoured.
- (523) स्वाभाव्यः (*Svābhāvyaḥ*)—Unchangeable at all times.
- (524) जितामित्रः (*Jitāmitraḥ*)—Conquers internal and external enemies.
- (525) प्रमोदनः (*Pramodanaḥ*)—Gives Supreme delight.
- (526) आनन्दः (*Ānandaḥ*)—The Bliss unlimited.
- (527) नन्दनः (*Nandanah*)—Confers happiness.
- (528) नन्दः (*Nandah*)—Rich in all powers.
- (529) सत्यधर्मा (*Satyadharmā*)—With real qualities.
- (530) त्रिविक्रमः (*Trivikramah*)—Taken three strides as Vāmana.
 महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
 त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ७० ॥
- (531) महर्षिःकपिलाचार्यः (*Maharṣiḥ Kapilācāryaḥ*)—As great *Maharṣi* Kapila.
- (532) कृतज्ञः (*Kṛtajñah*)—The Universe and its Knower.
- (533) मेदिनीपतिः (*Medinīpatih*)—The Lord of *Bhūmi Devī*.
- (534) त्रिपदः (*Tripadaḥ*)—Taken three gaint strides.
- (535) त्रिदशाध्यक्षः (*Tridaśādhyakṣah*)—Witness of waking, dreaming and deep sleep.
- (536) महाशृङ्गः (*Mahāśṛṅgaḥ*)—With large horn in 'मत्स्य' incarnation.
- (537) कृतान्तकृत् (*Kṛtāntakṛt*)—The author of Cosmic dissolution.
 महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
 गृह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ७१ ॥

- (538) महावराहः (*Mahāvarāhaḥ*)—The great Boar incarnation.
 (539) गोविन्दः (*Govindah*)—Master of speech.
 (540) सुषेणः (*Suṣeṇaḥ*)—With army of angel servants.
 (541) कनकाङ्गदी (*Kanakāṅgadī*)—Wears golden armlets.
 (542) गुह्यः (*Guhyah*)—Hidden in the heart-cave.
 (543) गभीरः (*Gabhīrah*)—Having knowledge of immeasurable depth.
 (544) गहनः (*Gahanaḥ*)—The impenetrable.
 (545) गुप्तः (*Guptah*)—Concealed deeply inside everybody.
 (546) चक्रगदाधरः (*Cakragadādharaḥ*)—Having divine discus and mace.

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।

वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥

- (547) वेधाः (*Vedhāḥ*)—The universal parent and guide.
 (548) स्वाङ्गः (*Svāṅgaḥ*)—Governs by Himself.
 (549) अजितः (*Ajitaḥ*)—Unconquered by any foe.
 (550) कृष्णः (*Kṛṣṇah*)—One also known as Kṛṣṇadwaipāyana.
 (551) दृढः (*Dṛḍhaḥ*)—Of firm character.
 (552) सङ्कर्षणोऽच्युतः (*Saṅkarṣaṇo'cyutaḥ*)—Absorbs Cosmos, yet remains changeless.
 (553) वरुणः (*Varuṇaḥ*)—Withdrawing Cosmic rays within.
 (554) वारुणः (*Vāruṇaḥ*)—The son of Varuṇa.
 (555) वृक्षः (*Vṛkṣah*)—Unmoving like a tree.
 (556) पुष्कराक्षः (*Puṣkarākṣah*)—Expands and fills the sky.
 (557) महामनाः (*Mahāmanāḥ*)—Of great mind.

भगवान् भगहानन्दी वनमाली हलायुधः ।

आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ७३ ॥

- (558) भगवान् (*Bhagavān*)—Having six great attributes (भगाऽ).
 (559) भगहा (*Bhagahā*)—Destroyer of the world.
 (560) आनन्दी (*Ānandī*)—The embodiment of *Ānanda*.
 (561) वनमाली (*Vanamālī*)—Wearer of the *Vanamālā*.
 (562) हलायुधः (*Halāyudhaḥ*)—Holding plough as weapon (as बलभद्र).

- (563) आदित्यः (*Ādityaḥ*)—The son of Aditi.
 (564) ज्योतिरादित्यः (*Jyotirādityaḥ*)—As the resplendent sun.
 (565) सहिष्णुः (*Sahiṣṇuḥ*)—Endures and remains unaffected.
 (566) गतिसत्तमः (*Gatisattamaḥ*)—The highest goal to be attained.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
 दिवःस्पृक् सर्वदुग्ध्यासो वाचस्पतिरयोनिजः ॥ ७४ ॥

- (567) सुधन्वा (*Sudhanvā*)—Wields the great bow (सार्ङ्ग).
 (568) खण्डपरशुः (*Khaṇḍaparaśuḥ*)—Wields the punishing axe as 'परशुराम'.
 (569) दारुणः (*Dāruṇaḥ*)—Terrible to enemies.
 (570) द्रविणप्रदः (*Draviṇapradah*)—Bestower of wealth.
 (571) दिवःस्पृक् (*Divahsprṅk*)—High as to touch the skies.
 (572) सर्वदुग्ध्यासः (*Sarvadṛgyvyāsaḥ*)—Expands all spiritual knowledge.
 (573) वाचस्पतिरयोनिजः (*Vācaspatirayonijah*)—The unborn Lord of *Vidyās*.

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
 संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ७५ ॥

- (574) त्रिसामा (*Trisāmā*)—Extolled by three *Sāma*.
 (575) सामगः (*Sāmagah*)—Sings *Sāmas* in joy.
 (576) साम (*Sāma*)—Himself is the *Sāmaveda*.
 (577) निर्वाणम् (*Nirvāṇam*)—The total cessation of sorrows.
 (578) भेषजम् (*Bheṣajam*)—The unfailing cure of sufferings.
 (579) भिषक् (*Bhiṣak*)—The physician Supreme.
 (580) संन्यासकृत् (*Samnyāsakṛt*)—Prescriber of *Samnyāsa*.
 (581) शमः (*Śamaḥ*)—Brings untruly persons to peace.
 (582) शान्तः (*Śāntaḥ*)—Free from attachment to sensual pleasures.
 (583) निष्ठा (*Niṣṭhā*)—All creatures rest in Him.
 (584) शान्तिः (*Śāntiḥ*)—Representing peace at the end.
 (585) परायणम् (*Parāyaṇam*)—The final destination.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ७६ ॥

- (586) शुभाङ्गः (*Śubhāṅgaḥ*)—Assumes lovely and beautiful forms.
(587) शान्तिदः (*Śāntidah*)—Bestower of peace.
(588) स्रष्टा (*Sraṣṭā*)—The initial Creator of all.
(589) कुमुदः (*Kumudaḥ*)—Rejoices in His Cosmic evolution.
(590) कुवलेशयः (*Kuvaleśayaḥ*)—Lies down on a serpent couch.
(591) गोहितः (*Gohitaḥ*)—Lover and saviour of cows.
(592) गोपतिः (*Gopatiḥ*)—The Lord of the earth.
(593) गोप्ता (*Goptā*)—The Supreme protector.
(594) वृषभाक्षः (*Vṛṣabhākṣaḥ*)—His eyes full of righteousness.
(595) वृषप्रियः (*Vṛṣapriyaḥ*)—The lover of *Dharma* 'वृष'.

अनिवर्ती निवृत्तात्मा सङ्क्षेप्ता क्षेमकृच्छिवः ।

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ७७ ॥

- (596) अनिवर्ती (*Anivartī*)—Never turns back from battles.
(597) निवृत्तात्मा (*Nivṛttātmā*)—Not attached to material pleasures.
(598) सङ्क्षेप्ता (*Samkṣeptā*)—Contracts the world into Himself.
(599) क्षेमकृत् (*Kṣemakṛt*)—Always protects His devotees.
(600) शिवः (*Śivaḥ*)—Purifies whoever remembers Him.
(601) श्रीवत्सवक्षाः (*Śrīvatsavakṣāḥ*)—Keeping *Śrīvatsa* mark on chest.
(602) श्रीवासः (*Śrīvāsaḥ*)—Lakṣmī dwells on His bosom.
(603) श्रीपतिः (*Śrīpatiḥ*)—The Lord of Śrī.
(604) श्रीमतां वरः (*Śrīmatām Varah*)—The greatest among the learned.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमाल्लोकत्रयाश्रयः ॥ ७८ ॥

- (605) श्रीदः (*Śrīdaḥ*)—Gives plenty of wealth.
(606) श्रीशः (*Śrīśaḥ*)—The Lord of Śrī Devī.
(607) श्रीनिवासः (*Śrīnivāsaḥ*)—Dwells in men of great merits.
(608) श्रीनिधिः (*Śrīnidhiḥ*)—All wealth abides in Him.
(609) श्रीविभावनः (*Śrīvibhāvanaḥ*)—Confers (wealth) according to merit.

(610) श्रीधरः (*Śrīdharah*)—Gloriously bears Śrī on His chest.

(611) श्रीकरः (*Śrīkaraḥ*)—Confers prosperity on *Bhaktas*.

(612) श्रेयः (*Śreyah*)—Imperishable Bliss incarnate.

(613) श्रीमान् (*Śrīmān*)—Repository of all niceties.

(614) लोकत्रयाश्रयः (*Lokatrayāśrayah*)—Refuge of three worlds.

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥

(615) स्वक्षः (*Swakṣah*)—With eyes resembling lotus flowers.

(616) स्वङ्गः (*Swanṅah*)—Has extremely lovely limbs.

(617) शतानन्दः (*Śatānandah*)—Has immeasurable Bliss.

(618) नन्दिः (*Nandih*)—Embodiment of the highest Bliss.

(619) ज्योतिर्गणेश्वरः (*Jyotirgaṇeśwaraḥ*)—The Lord of all luminous bodies.

(620) विजितात्मा (*Vijitātmā*)—With complete control over Himself.

(621) अविधेयात्मा (*Avidheyātmā*)—Not controllable by others.

(622) सत्कीर्तिः (*Satkīrtih*)—Of true and real glory.

(623) छिन्नसंशयः (*Chinnasaṁśayah*)—Has doubtless clarity.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।

भूशयो भूषणो भूतिर्विशोकः शोकनाशनः ॥ ८० ॥

(624) उदीर्णः (*Udīrṇah*)—Possessed of vastly spread glory.

(625) सर्वतश्चक्षुः (*Sarvataścakṣuḥ*)—Sees everything everywhere.

(626) अनीशः (*Anīśah*)—Not subject to any master.

(627) शाश्वतस्थिरः (*Śāśvatasthirah*)—Unchanging and firm.

(628) भूशयः (*Bhūśayah*)—Even sleeping on ground in 'अवतार's'.

(629) भूषणः (*Bhūṣaṇah*)—Adorns the earth with incarnations.

(630) भूतिः (*Bhūtiḥ*)—Full of glory.

(631) विशोकः (*Viśokah*)—Never subject to any sorrow.

(632) शोकनाशनः (*Śokanāśanaḥ*)—Destroys the grief of devotees.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।

अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ८१ ॥

(633) अर्चिष्मान् (*Arciṣmān*)—Full of luminosity.

(634) अर्चितः (*Arcitaḥ*)—Worshipped by all.

- (635) कुम्भः (*Kumbhaḥ*)—Everything is established in Him.
 (636) विशुद्धात्मा (*Viśuddhātmā*)—Absolutely pure consciousness.
 (637) विशोधनः (*Viśodhanaḥ*)—Purifies all sins of devotees.
 (638) अनिरुद्धः (*Aniruddhaḥ*)—Impossible to be restrained.
 (639) अप्रतिरथः (*Apratirathaḥ*)—Unassailable by opponents.
 (640) प्रद्युम्नः (*Pradyumnaḥ*)—Having limitless wealth.
 (641) अमितविक्रमः (*Amitavikramaḥ*)—Possessing infinite prowess.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ८२ ॥

- (642) कालनेमिनिहा (*Kālaneminihā*)—Slayer of the *Asura* Kālanemi.
 (643) वीरः (*Vīraḥ*)—The greatest warrior.
 (644) शौरिः (*Śauriḥ*)—Born in the lineage of *Śūra* (Śrī Kṛṣṇa).
 (645) शूरजनेश्वरः (*Śūrajaneśwaraḥ*)—The leader of great warriors.
 (646) त्रिलोकात्मा (*Trilokātmā*)—The soul of three worlds.
 (647) त्रिलोकेशः (*Trilokeśaḥ*)—The ruler of three worlds.
 (648) केशवः (*Keśavaḥ*)—The sun rays are His hairlocks.
 (649) केशिहा (*Keśihā*)—The slayer of demon Keśī.
 (650) हरिः (*Hariḥ*)—Destroyer of the ills of *Saṁsāra*.

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥ ८३ ॥

- (651) कामदेवः (*Kāmadevaḥ*)—The Lord fulfilling desires.
 (652) कामपालः (*Kāmapālaḥ*)—Supports devotees who seek happiness.
 (653) कामी (*Kāmī*)—His desires are invariably fulfilled.
 (654) कान्तः (*Kāntaḥ*)—Of ravishing beauty.
 (655) कृतागमः (*Kṛtāgamaḥ*)—The Promulgator of *Śāstras*.
 (656) अनिर्देश्यवपुः (*Anirdeśyavapuḥ*)—His form cannot be described.
 (657) विष्णुः (*Viṣṇuḥ*)—Full of splendour and beauty.
 (658) वीरः (*Vīraḥ*)—Full of brave actions.
 (659) अनन्तः (*Anantaḥ*)—No end to his excellence.
 (660) धनञ्जयः (*Dhanañjayaḥ*)—The winner of prosperity.

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ८४ ॥

- (661) ब्रह्मण्यः (*Brahmanyah*)—The patron of *Brahma*.
- (662) ब्रह्मकृत् (*Brahmakṛt*)—The author of *Vedas*.
- (663) ब्रह्मा (*Brahmā*)—He creates all as *Brahmā*.
- (664) ब्रह्म (*Brahma*)—Truth, Knowledge and Bliss.
- (665) ब्रह्मविवर्धनः (*Brahmavivardhanah*)—He greatly expands the *Vedas*.
- (666) ब्रह्मवित् (*Brahmavit*)—He knows the *Vedas* correctly.
- (667) ब्राह्मणः (*Brāhmaṇah*)—He really knows 'ब्रह्म' being himself.
- (668) ब्रह्मी (*Brahmī*)—The *Vedas* exist for His glory.
- (669) ब्रह्मज्ञ (*Brahmajñā*)—He really knows the *Vedas*.
- (670) ब्राह्मणप्रियः (*Brāhmaṇapriyah*)—The Supporter of *Brāhmaṇas*.
 महाक्रमो महाकर्मा महातेजा महोरगः ।
 महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ८५ ॥
- (671) महाक्रमः (*Mahākramah*)—Takes long strides in Cosmos.
- (672) महाकर्मा (*Mahākarmā*)—His Cosmic functions are stupendous.
- (673) महातेजाः (*Mahātejāh*)—Has great luminosity.
- (674) महोरगः (*Mahoragah*)—The great serpent.
- (675) महाक्रतुः (*Mahākratuḥ*)—The great sacrifice.
- (676) महायज्वा (*Mahāyajwā*)—Performs great sacrifices.
- (677) महायज्ञः (*Mahāyajñah*)—Himself symbolises great *Yajña*.
- (678) महाहविः (*Mahāhaviḥ*)—To Him is offered all oblations.
 स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
 पूर्णः पूर्यिता पुण्यः पुण्यकीर्तिरनामयः ॥ ८६ ॥
- (679) स्तव्यः (*Stavyah*)—The main object of praise.
- (680) स्तवप्रियः (*Stavapriyah*)—Gratified by sincere prayers.
- (681) स्तोत्रम् (*Stotram*)—Praised with Songs.
- (682) स्तुतिः (*Stutih*)—Devotees pray to Him.
- (683) स्तोता (*Stotā*)—Himself the prayerer.
- (684) रणप्रियः (*Raṇapriyah*)—Finds pleasure to go against wrongdoers.
- (685) पूर्णः (*Pūrṇah*)—Is perfect in all respects.

- (686) पूरयिता (*Pūrayitā*)—Makes His devotees full (like Himself).
 (687) पुण्यः (*Punyaḥ*)—Being pure removes all sins.
 (688) पुण्यकीर्तिः (*Punya-kīrtiḥ*)—His name is full of purity.
 (689) अनामयः (*Anāmayah*)—Untouched by afflictions.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
 वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ८७ ॥

- (690) मनोजवः (*Manojavaḥ*)—Having great speed like mind.
 (691) तीर्थकरः (*Tīrthakaraḥ*)—The founder of *Vidyās*.
 (692) वसुरेताः (*Vasuretāḥ*)—Delivered gold as His essence.
 (693) वसुप्रदः (*Vasupradaḥ*)—Confers wealth on devotees.
 (694) वसुप्रदः (*Vasupradaḥ*)—Provides freedom from rebirth.
 (695) वासुदेवः (*Vāsudevaḥ*)—The son of Vasudeva.
 (696) वसुः (*Vasuḥ*)—Resides in the hearts of all.
 (697) वसुमनाः (*Vasumanāḥ*)—His mind embraces all.
 (698) हविः (*Haviḥ*)—He is the oblation.

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
 शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ८८ ॥

- (699) सद्गतिः (*Sadgatiḥ*)—He is the refuge of the good.
 (700) सत्कृतिः (*Satkṛtiḥ*)—Does all benevolent acts.
 (701) सत्ता (*Sattā*)—Consists of pure consciousness.
 (702) सद्भूतिः (*Sadbhūtiḥ*)—Shining and unchanging self.
 (703) सत्परायणः (*Satparāyaṇaḥ*)—Cherished goal of the good.
 (704) शूरसेनः (*Śūrasenaḥ*)—Keeping army of valient monkeys (*Rāma*).
 (705) यदुश्रेष्ठः (*Yaduśreṣṭhaḥ*)—Greatest in the race of *Yadu* (*Kṛṣṇa*).
 (706) सन्निवासः (*Sannivāsaḥ*)—The refuge and support of *sadhus*.
 (707) सुयामुनः (*Suyāmuṇaḥ*)—Greatest among people living around *Yamunā*.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
 दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ८९ ॥

- (708) भूतावासः (*Bhūtāvāsaḥ*)—In Him all beings dwell.

- (709) वासुदेवः (*Vāsudevaḥ*)—Covers the Cosmos with His *Māyā*.
- (710) सर्वासुनिलयः (*Sarvāsunilayaḥ*)—All vital breaths rest in Him.
- (711) अनलः (*Analaḥ*)—Of unlimited glory and power.
- (712) दर्पहा (*Darpahā*)—Subdues the arrogance of demons.
- (713) दर्पदः (*Darpadah*)—Making the devotees proud of excellence.
- (714) दृढः (*Drptaḥ*)—Always blissful and valiant.
- (715) दुर्धरः (*Durdharaḥ*)—Difficult to hold.
- (716) अपराजितः (*Aparājitaḥ*)—Never conquered by enemies.
- विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान्
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ९० ॥
- (717) विश्वमूर्तिः (*Viśvamūrtiḥ*)—The whole Cosmos is His manifestation.
- (718) महामूर्तिः (*Mahāmūrtiḥ*)—Adopts great form when needed.
- (719) दीप्तमूर्तिः (*Dīptamūrtiḥ*)—With brilliant and shining form.
- (720) अमूर्तिमान् (*Amūrtimān*)—Has no material form.
- (721) अनेकमूर्तिः (*Anekamūrtiḥ*)—Assumes many forms as needed.
- (722) अव्यक्तः (*Avyaktaḥ*)—Of nature which cannot be described.
- (723) शतमूर्तिः (*Śatamūrtiḥ*)—Exhibits Himself in various ways.
- (724) शताननः (*Śatānanaḥ*)—Assumes hundreds of forms.
- एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ९१ ॥
- (725) एकः (*Ekaḥ*)—The only one as true reality.
- (726) नैकः (*Naikaḥ*)—Appears to be many with His *Māyā*.
- (727) सवः (*Savaḥ*)—He is the *Soma Yāga*.
- (728) कः (*Kaḥ*)—He is all *Ānanda* (Bliss).
- (729) किम् (*Kim*)—The learned ask what to achieve—Him.
- (730) यत् (*Yat*)—Who is He—undescribable.
- (731) तत् (*Tat*)—That which pervades everything.
- (732) पदमनुत्तमम् (*Padamanuttamam*)—The highest goal attained by liberated souls.
- (733) लोकबन्धुः (*Lokabandhuḥ*)—Best supporter of all.

- (734) लोकनाथः (*Lokanāthah*)—Protector of all beings.
- (735) माधवः (*Mādhavaḥ*)—Born in the race of Madhu.
- (736) भक्तवत्सलः (*Bhaktavatsalah*)—Full of affection for devotees.
- सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ९२ ॥
- (737) सुवर्णवर्णः (*Suvarṇavarṇah*)—His form is of golden hue.
- (738) हेमाङ्गः (*Hemāṅgaḥ*)—His limbs are golden.
- (739) वराङ्गः (*Varāṅgaḥ*)—Having very lovely limbs.
- (740) चन्दनाङ्गदी (*Candanāṅgadī*)—Adorned with lovely armlets.
- (741) वीरहा (*Virahā*)—Kills enemy warriors.
- (742) विषमः (*Viṣamaḥ*)—Has no equals.
- (743) शून्यः (*Śūnyaḥ*)—He is like a void.
- (744) घृताशीः (*Ghṛtāśīḥ*)—Totally devoid of any desire.
- (745) अचलः (*Acalah*)—Unchangeable in essence.
- (746) चलः (*Calah*)—He is constantly moving as wind.
- अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ९३ ॥
- (747) अमानी (*Amānī*)—Being Himself has no pride.
- (748) मानदः (*Mānadaḥ*)—He confers honour on others.
- (749) मान्यः (*Mānyaḥ*)—Most honourable.
- (750) लोकस्वामी (*Lokaswāmī*)—The Lord of all regions (*Lokas*).
- (751) त्रिलोकधृक् (*Trilokadhṛk*)—He bears and supports three worlds.
- (752) सुमेधाः (*Sumedhāḥ*)—Of bright intelligence.
- (753) मेधजः (*Medhajaḥ*)—Makes Himself manifest in sacrifices.
- (754) धन्यः (*Dhanyaḥ*)—Deems Himself fortunate to serve.
- (755) सत्यमेधाः (*Satyamedhāḥ*)—Having true and sincere intellect.
- (756) धराधरः (*Dharādharah*)—He bears and supports the earth.
- तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥ ९४ ॥
- (757) तेजोवृषः (*Tejovṛṣah*)—Of glorious manifestation.
- (758) द्युतिधरः (*Dyutidharah*)—Bears glorious splendour.

- (759) सर्वशस्त्रभृतां वरः (*Sarvaśastrabhṛtām Varah*)—The greatest of all warriors.
- (760) प्रग्रहः (*Pragrahah*)—Accepts with satisfaction all offerings.
- (761) निग्रहः (*Nigrahaḥ*)—Control the whole Cosmos.
- (762) व्यग्रः (*Vyagraḥ*)—Without beginning and end.
- (763) नैकशृङ्गः (*Naikaśṛṅgaḥ*)—The *Vedas* say He enters all with four horns.
- (764) गदाग्रजः (*Gadāgrajah*)—The elder brother of Gada (गद).
 चतुर्भूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
 चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ १५ ॥
- (765) चतुर्भूर्तिः (*Caturmūrtiḥ*)—Has four forms.
- (766) चतुर्बाहुः (*Caturbāhuḥ*)—Has four arms.
- (767) चतुर्व्यूहः (*Caturvyūhaḥ*)—Has four formations.
- (768) चतुर्गतिः (*Caturgatiḥ*)—Final destination of four 'वर्णाश्रमास'.
- (769) चतुरात्मा (*Caturātmā*)—Has fourfold *Antaḥkaraṇa*.
- (770) चतुर्भावः (*Caturbhāvaḥ*)—Has four *Puruṣārthas*.
- (771) चतुर्वेदवित् (*Caturvedavit*)—Knows true meaning of four *Vedas*.
- (772) एकपात् (*Ekapāt*)—The sole-support of universe.
 समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
 दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ १६ ॥
- (773) समावर्तः (*Samāvartah*)—He turns the Cosmic wheel round.
- (774) अनिवृत्तात्मा (*Anivṛttātmā*)—Ever present in all.
- (775) दुर्जयः (*Durjayah*)—None can conquer Him.
- (776) दुरतिक्रमः (*Duratikramah*)—His commands cannot be transgressed.
- (777) दुर्लभः (*Durlabhah*)—Attainable through devotion and penance.
- (778) दुर्गमः (*Durgamah*)—Difficult to be comprehended.
- (779) दुर्गः (*Durgah*)—Not easily accessible.
- (780) दुरावासः (*Durāvāsaḥ*)—Very difficult to capture.
- (781) दुरारिहा (*Durārihā*)—Slayer of defiant enemies.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ९७ ॥

- (782) शुभाङ्गः (*Śubhāṅgaḥ*)—Has most lovely form.
(783) लोकसारङ्गः (*Lokasāraṅgaḥ*)—Culls the essence of the best.
(784) सुतन्तुः (*Sutantuh*)—Cosmos is spread out of Himself.
(785) तन्तुवर्धनः (*Tantuvadhanah*)—Cosmos can be spread by Him.
(786) इन्द्रकर्मा (*Indrakarmā*)—Rules over the entire Cosmos.
(787) महाकर्मा (*Mahākarmā*)—Creator of great elements.
(788) कृतकर्मा (*Kṛtakarmā*)—Fulfilled His duty.
(789) कृतागमः (*Kṛtāgamah*)—Provided the *Vedas* to the world.

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविजयी ॥ ९८ ॥

- (790) उद्भवः (*Udbhavaḥ*)—His descents are glorious.
(791) सुन्दरः (*Sundaraḥ*)—His forms are of unsurpassed beauty.
(792) सुन्दः (*Sundah*)—His heart is always wet with compassion.
(793) रत्ननाभः (*Ratnanābhaḥ*)—His navel shines like a gem.
(794) सुलोचनः (*Sulocanaḥ*)—Of lovely and fascinating eyes.
(795) अर्कः (*Arkah*)—The Lords is worshipped by all.
(796) वाजसनः (*Vājasanaḥ*)—The provider of food in plenty.
(797) शृङ्गी (*Śṛṅgī*)—Took form of *Matsya* (fish) with a horn.
(798) जयन्तः (*Jayantaḥ*)—Invariably conquers His enemies.
(799) सर्वविजयी (*Sarvavijjayī*)—Is omniscient and conquers all.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाहृदो महागर्तो महाभूतो महानिधिः ॥ ९९ ॥

- (800) सुवर्णबिन्दुः (*Suvarṇabinduḥ*)—His every particle shines like gold.
(801) अक्षोभ्यः (*Akṣobhyaḥ*)—Not shaken by any temptations.
(802) सर्ववागीश्वरेश्वरः (*Sarvavāgīśvareśwaraḥ*)—The great master of speech.
(803) महाहृदः (*Mahāhṛadaḥ*)—The *Yogīs* plunge themselves into Him.

- (804) महागर्तः (*Mahāgartah*)—Bottomless abyss.
 (805) महाभूतः (*Mahābhūtah*)—Beyond elements like time.
 (806) महानिधिः (*Mahānidhiḥ*)—Preserves Cosmos as valuable treasure.

कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।

अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥ १०० ॥

- (807) कुमुदः (*Kumudah*)—Gladdens the earth.
 (808) कुन्दरः (*Kundarah*)—Absolutely pure as a *Kunda* flower.
 (809) कुन्दः (*Kundah*)—Has lovely limbs like the *Kunda* flower.
 (810) पर्जन्यः (*Parjanyaḥ*)—Provides rain for survival of earth.
 (811) पावनः (*Pāvanah*)—Purifies men by mere thought.
 (812) अनिलः (*Anilah*)—Never sleeps and is ever conscious.
 (813) अमृताशः (*Amṛtāśah*)—Taster of sweet Nectar.
 (814) अमृतवपुः (*Amṛtavapuh*)—His divine body is immortal.
 (815) सर्वज्ञः (*Sarvajñah*)—He knows everything.
 (816) सर्वतोमुखः (*Sarvatomukhah*)—Has His gaze everywhere.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।

न्यग्रोधोऽदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ १०१ ॥

- (817) सुलभः (*Sulabhah*)—Very easy to gratify.
 (818) सुव्रतः (*Suvrataḥ*)—Rigid in keeping His vows.
 (819) सिद्धः (*Siddhah*)—His greatness and glory are His own.
 (820) शत्रुजित् (*Śatrujit*)—He easily conquers His enemies.
 (821) शत्रुतापनः (*Śatrutāpanah*)—He makes His enemies feel powerless.
 (822) न्यग्रोधः (*Nyagrodhah*)—Like 'वटवृक्ष' He is at the top of the Cosmos.
 (823) उदुम्बरः (*Udumbarah*)—Like 'उदुम्बर' He is beyond the sky.
 (824) अश्वत्थः (*Aśwatthah*)—As an *Aśwattha* tree has roots at the top.
 (825) चाणूरान्ध्रनिषूदनः (*Cāṇūrāndhraniṣūdanah*)—As 'कृष्ण' slayer of 'चाणूर', the wrestler.

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।

अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

- (826) सहस्रार्चिः (*Sahasrārciḥ*)—Has innumerable dazzling rays.
 (827) सप्तजिह्वः (*Saptajihwah*)—As *Agni* (fire) has seven kinds of flames (tongues).
 (828) सप्तैधाः (*Saptaidhāḥ*)—As fire shedding seven fold radiance.
 (829) सप्तवाहनः (*Saptavāhanah*)—As *Sūrya* has seven horses in his chariot.
 (830) अमूर्तिः (*Amūrtiḥ*)—Has no specific form.
 (831) अनघः (*Anaghaḥ*)—Sin can never touch Him.
 (832) अचिन्त्यः (*Acintyah*)—Not comprehensible in anyway.
 (833) भयकृत् (*Bhayakṛt*)—The source of fear to evil persons.
 (834) भयनाशनः (*Bhayanāśanah*)—Removes all fears and dangers.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।

अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ १०३ ॥

- (835) अणुः (*Aṇuḥ*)—Is extremely subtle.
 (836) बृहत् (*Bṛhat*)—The greatest *Jivas*.
 (837) कृशः (*Kṛśah*)—Neither big nor stout.
 (838) स्थूलः (*Sthūlah*)—Big enough to contain everything.
 (839) गुणभृत् (*Guṇabhṛt*)—Adopts *Guṇas* according to need.
 (840) निर्गुणः (*Nirguṇah*)—Devoid of all attributes.
 (841) महान् (*Mahān*)—His greatness and glory are the highest.
 (842) अधृतः (*Adhṛtah*)—He who supports the earth without any support.
 (843) स्वधृतः (*Swadhṛtah*)—The self-supported.
 (844) स्वास्यः (*Swāsyah*)—Has bewitchingly lovely face.
 (845) प्राग्वंशः (*Prāgvamśah*)—Remains in the beginning of all generations.
 (846) वंशवर्धनः (*Vamśavardhanah*)—Making His progeny prosperous.

भारभृत् कथितो योगी योगीशः सर्वकामदः ।

आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ १०४ ॥

- (847) भारभृत् (*Bhārabhṛt*)—Bears the burden of the Cosmos.
 (848) कथितः (*Kathitah*)—Declared to be the highest.
 (849) योगी (*Yogī*)—Approached through *Yogic* meditation.
 (850) योगीशः (*Yogīśah*)—Destination for all *Yogīs*.
 (851) सर्वकामदः (*Sarvakāmadah*)—The real granter of desired fruits.
 (852) आश्रमः (*Āśramah*)—The resting place to all.
 (853) श्रमणः (*Śramaṇah*)—Chastises people grovelling in ignorance.
 (854) क्षामः (*Kṣāmah*)—Drives sinners to miserable straits.
 (855) सुपर्णः (*Suparṇah*)—The *Vedas* are the leaves of the tree having roots in Him.
 (856) वायुवाहनः (*Vāyuvāhanah*)—Under whose orders the wind blows.

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।

अपराजितः सर्वसहो नियन्तानियमोऽयमः ॥ १०५ ॥

- (857) धनुर्धरः (*Dhanurdharah*)—The great archer Śrī Rāma.
 (858) धनुर्वेदः (*Dhanurvedah*)—The science of archery.
 (859) दण्डः (*Daṇḍah*)—The symbol of Cosmic order.
 (860) दमयिता (*Damayitā*)—Purges sinners of their sins by punishment.
 (861) दमः (*Damah*)—The punishment incarnate for wrongdoers.
 (862) अपराजितः (*Aparājitah*)—He could never be conquered.
 (863) सर्वसहः (*Sarvasahah*)—Has power to accomplish any task.
 (864) नियन्ता (*Niyantā*)—Controls every Cosmic functionary.
 (865) अनियमः (*Aniyamah*)—Could not be bound by rules.
 (866) अयमः (*Ayamah*)—Not subject to death.

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।

अभिप्रायः प्रियाहोर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥

- (867) सत्त्ववान् (*Sattvavān*)—Has great might and valour.

- (868) सात्त्विकः (*Sāttvikah*)—Mainly established in *Sattva-Guṇa*.
 (869) सत्यः (*Satyah*)—All existence and Truth incarnate.
 (870) सत्यधर्मपरायणः (*Satya-dharma-parāyaṇah*)—Unshakeably devoted to truth and *Dharma*.
 (871) अभिप्रायः (*Abhiprāyah*)—Sought after earnestly and affectionately.
 (872) प्रियार्हः (*Priyārhaḥ*)—Most worthy to be sought and worshipped.
 (873) अर्हः (*Arhaḥ*)—He deserves all kinds of offerings.
 (874) प्रियकृत् (*Priyakṛt*)—Likes honouring and extolling devotees.
 (875) प्रीतिवर्धनः (*Prītivardhanah*)—Full of increasing love and devotion.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः ।

रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ १०७ ॥

- (876) विहायसगतिः (*Vihāyasagatiḥ*)—He who covered the sky.
 (877) ज्योतिः (*Jyotiḥ*)—The Self-luminous light.
 (878) सुरुचिः (*Suruciḥ*)—Has desires with benevolence and grace.
 (879) हुतभुक् (*Hutabhuk*)—The enjoyer of offerings in sacrifices.
 (880) विभुः (*Vibhuh*)—He is present everywhere.
 (881) रविः (*Raviḥ*)—Shines as *Sūrya*.
 (882) विरोचनः (*Virocanah*)—Dear to devotees according to their tastes.
 (883) सूर्यः (*Sūryah*)—Resplendent as the sun.
 (884) सविता (*Savitā*)—Produces Cosmos out of Himself.
 (885) रविलोचनः (*Ravilocanah*)—Has the sun as His eye.
 अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः ।
 अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ १०८ ॥
 (886) अनन्तः (*Anantah*)—The eternal and All-pervading.
 (887) हुतभुक् (*Hutabhuk*)—Consumer of oblations.
 (888) भोक्ता (*Bhoktā*)—Rules and protects the world.
 (889) सुखदः (*Sukhadah*)—Provides the joy of liberation.
 (890) नैकजः (*Naikajah*)—Takes many births.

- (891) अग्रजः (*Agrajaḥ*)—The first to appear in the Cosmos.
- (892) अनिर्विण्णः (*Anirviṇṇaḥ*)—Has no disappointment or dejection.
- (893) सदामर्षी (*Sadāmarṣī*)—Always forgives.
- (894) लोकाधिष्ठानम् (*Lokādhiṣṭhānam*)—The whole Cosmos rests on Him.
- (895) अद्भुतः (*Adbhutaḥ*)—An object of wonder.
 सनात् सनातनतमः कपिलः कपिरप्ययः ।
 स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक् स्वस्तिदक्षिणः ॥ १०९ ॥
- (896) सनात् (*Sanāt*)—He is eternal.
- (897) सनातनतमः (*Sanātanatamaḥ*)—The most perpetual.
- (898) कपिलः (*Kapilaḥ*)—The Cause of annihilation.
- (899) कपिः (*Kapiḥ*)—As sun, drinks off the water of oceans.
- (900) अप्ययः (*Apyayah*)—The Cosmos merges in Him.
- (901) स्वस्तिदः (*Swastidaḥ*)—Gives prosperity to His devotees.
- (902) स्वस्तिकृत् (*Swastikṛt*)—Always acts auspiciously.
- (903) स्वस्ति (*Swasti*)—Himself is Bliss incarnate.
- (904) स्वस्तिभुक् (*Swastibhuk*)—The enjoyer of blessings.
- (905) स्वस्तिदक्षिणः (*Swastidakṣiṇaḥ*)—Grows more auspicious with time.
 अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
 शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ११० ॥
- (906) अरौद्रः (*Araudraḥ*)—Free from violence.
- (907) कुण्डली (*Kuṇḍalī*)—The great serpent, *Ādiśeṣa*.
- (908) चक्री (*Cakrī*)—Bears divine discus *Sudarśana*.
- (909) विक्रमी (*Vikramī*)—Taking great stride as 'चामन'.
- (910) ऊर्जितशासनः (*Ūrjitaśāsanah*)—Declaring excellent commandments in *Śāstras*.
- (911) शब्दातिगः (*Śabdātigaḥ*)—He is beyond description.
- (912) शब्दसहः (*Śabdasaḥaḥ*)—The *Vedas* somehow reveal about Him.
- (913) शिशिरः (*Śiśiraḥ*)—Like a cool pond to persons scorched by afflictions.
- (914) शर्वरीकरः (*Śarvarīkaraḥ*)—Creating day and night of knowledge and *Avidyā*.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।

विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ १११ ॥

- (915) अक्रूरः (*Akrūrah*)—He never gets furious.
- (916) पेशलः (*Peśalah*)—He is all-friendly and soft.
- (917) दक्षः (*Dakṣah*)—Endowed with magnanimity, capacity and quick action.
- (918) दक्षिणः (*Dakṣiṇah*)—Full of magnanimity.
- (919) क्षमिणां वरः (*Kṣamiṇām varah*)—Has great patience and endurance.
- (920) विद्वत्तमः (*Vidvattamah*)—His omniscience covers every object.
- (921) वीतभयः (*Vitabhayah*)—Totally devoid of fear.
- (922) पुण्यश्रवणकीर्तनः (*Puṇyaśravaṇakīrtanaḥ*)—Hearing and uttering His names gives abundant *Punya*.
- उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
- वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ ११२ ॥
- (923) उत्तारणः (*Uttāraṇah*)—He helps people to cross the ocean of life.
- (924) दुष्कृतिहा (*Duṣkṛtihā*)—He destroys bad actions.
- (925) पुण्यः (*Puṇyah*)—He grants *Punya* in plenty.
- (926) दुःस्वप्ननाशनः (*Duḥswapnanāśanaḥ*)—Dispels bad dreams of devotees.
- (927) वीरहा (*Virahā*)—He puts an end to the destinies.
- (928) रक्षणः (*Rakṣanaḥ*)—Protects the three worlds.
- (929) सन्तः (*Santah*)—Present as learning and modesty in saints.
- (930) जीवनः (*Jivanaḥ*)—The real life (*Prāṇa*) of all beings.
- (931) पर्यवस्थितः (*Paryavasthitah*)—He pervades and fills the entire Cosmos.

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।

चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ ११३ ॥

- (932) अनन्तरूपः (*Anantarūpaḥ*)—Countless forms of beings and things are His forms.

- (933) अनन्तश्रीः (*Anantaśrīḥ*)—His splendour are limitless.
- (934) जितमन्युः (*Jitamanyuh*)—He has conquered anger.
- (935) भयापहः (*Bhayāpahah*)—He dispels the fears.
- (936) चतुरग्रः (*Caturaśraḥ*)—He always acts justly.
- (937) गभीरात्मा (*Gabhīrātmā*)—He is unfathomable.
- (938) विदिशः (*Vidiśah*)—He dispenses special fruits to deserving persons.
- (939) व्यादिशः (*Vyādiśah*)—He issues various commands.
- (940) दिशः (*Diśah*)—He directs the world by means of *Śāstras*.
 अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
 जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ ११४ ॥
- (941) अनादिः (*Anādiḥ*)—He is the cause of all.
- (942) भूर्भुवः (*Bhūrbhuvah*)—He is the supporter of earth.
- (943) लक्ष्मीः (*Lakṣmiḥ*)—He is also the splendour of earth.
- (944) सुवीरः (*Suvīraḥ*)—He has fine manners of gait.
- (945) रुचिराङ्गदः (*Rucirāṅgadah*)—He bears beautiful armlets.
- (946) जननः (*Jananah*)—He is the Creator of all beings.
- (947) जनजन्मादिः (*Janajanmādiḥ*)—He is the root cause of all beings.
- (948) भीमः (*Bhīmah*)—The source of fear to all.
- (949) भीमपराक्रमः (*Bhīmaparākramah*)—Strikes terror by His powerful might.
 आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।
 ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ ११५ ॥
- (950) आधारनिलयः (*Ādhāranilayah*)—He is the supporter of all elements.
- (951) अधाता (*Adhātā*)—He requires no support.
- (952) पुष्पहासः (*Puṣpahāsaḥ*)—Expands like a flower-bud in universe.
- (953) प्रजागरः (*Prajāgaraḥ*)—He is always awake.
- (954) ऊर्ध्वगः (*Ūrdhvagaḥ*)—He stands at the top.
- (955) सत्पथाचारः (*Satpathācārah*)—He walks only in the righteous path.

- (956) प्राणदः (*Prāṇadaḥ*)—He is life-giver to all.
 (957) प्रणवः (*Praṇavaḥ*)—*Praṇava* (*Om*) is Himself.
 (958) पणः (*Paṇaḥ*)—He adequately deals with all.
 प्रमाणं प्राणानिलयः प्राणभृत् प्राणजीवनः।
 तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ ११६ ॥
- (959) प्रमाणम् (*Pramāṇam*)—He is Self-evident consciousness.
 (960) प्राणनिलयः (*Prāṇanilayaḥ*)—The vital air of life.
 (961) प्राणभृत् (*Prāṇabhṛt*)—Nourishes life of all.
 (962) प्राणजीवनः (*Prāṇajīvanaḥ*)—Keeps the *Jīvas* alive.
 (963) तत्त्वम् (*Tattvam*)—The only absolute Truth.
 (964) तत्त्ववित् (*Tattvavit*)—Knows rightly the Truth.
 (965) एकात्मा (*Ekātmā*)—One-soul of the universe.
 (966) जन्ममृत्युजरातिगः (*Janmamṛtyujarātigah*)—Beyond birth, death and old age.

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ ११७ ॥

- (967) भूर्भुवःस्वस्तरुः (*Bhūrbhuvahṣwastaruḥ*)—Covers all three regions like a gaint tree.
 (968) तारः (*Tārah*)—Enables to cross the ocean of life.
 (969) सविता (*Savitā*)—The father of all.
 (970) प्रपितामहः (*Prapitāmahaḥ*)—The father of *Brahmā*.
 (971) यज्ञः (*Yajñah*)—Incarnation of sacrifice.
 (972) यज्ञपतिः (*Yajñapatiḥ*)—He is the Lord of sacrifices.
 (973) यज्वा (*Yajvā*)—The performer of sacrifices.
 (974) यज्ञाङ्गः (*Yajñāṅgah*)—All sacrifices are His limbs.
 (975) यज्ञवाहनः (*Yajñavāhanaḥ*)—Principal operator in the *Yajña*.

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः।

यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ ११८ ॥

- (976) यज्ञभृत् (*Yajñabhṛt*)—Supporter and protector of *Yajñas*.
 (977) यज्ञकृत् (*Yajñakṛt*)—Performer of *Yajñas*.
 (978) यज्ञी (*Yajñī*)—Principal of all *Yajñas*.
 (979) यज्ञभुक् (*Yajñabhuk*)—Enjoyer and protector of *Yajñas*.

- (980) यज्ञसाधनः (*Yajñasādhanah*)—Realizable through *Yajñas*.
- (981) यज्ञान्तकृत् (*Yajñāntakṛt*)—Who is end-fruit of *Yajñas*.
- (982) यज्ञगुह्यम् (*Yajñaguhyam*)—Essence of esoteric *Yajñas* like *Jñāna Yajña*.
- (983) अन्नम् (*Annam*)—Who is eaten by or who eats all beings.
- (984) अन्नादः (*Annādah*)—Ultimate eater of food.
- आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ ११९ ॥
- (985) आत्मयोनिः (*Ātmayonih*)—Source of all as *Ātmā*.
- (986) स्वयंजातः (*Swayamjātah*)—Self manifested.
- (987) वैखानः (*Vaikhānah*)—Excavator of Earth (as *Varāha*).
- (988) सामगायनः (*Sāmagāyanah*)—Reciter of *Sāma* chants.
- (989) देवकीनन्दनः (*Devakīnandanah*)—Son of *Devakī*, *Kṛṣṇa*.
- (990) स्रष्टा (*Sraṣṭā*)—Creator of all (worlds).
- (991) क्षितीशः (*Kṣitīśah*)—Master of the world (as *Rāma*).
- (992) पापनाशनः (*Pāpanāśanah*)—Destroyer of sins.
- शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥
सर्वप्रहरणायुध ॐ नमः ॥ १२० ॥
- (993) शङ्खभृत् (*Śaṅkhabhṛt*)—Who sports the conch '*Pāñcajanya*'.
- (994) नन्दकी (*Nandakī*)—Holder of sword *Nandaka*.
- (995) चक्री (*Cakrī*)—Holder of discus *Sudarśana*.
- (996) शार्ङ्गधन्वा (*Śāraṅgadhanvā*)—Whose bow is called *Śāraṅga*.
- (997) गदाधरः (*Gadādharah*)—Holder of mace *Kaumodakī*.
- (998) रथाङ्गपाणिः (*Rathāṅgapāṇih*)—Holder of chariot-wheel (during *Mahābhārata*).
- (999) अक्षोभ्यः (*Akṣobhyaḥ*)—One who cannot be made upset by anything.
- (1000) सर्वप्रहरणायुधः (*Sarvapraharaṇāyudhaḥ*)—He who can use anything as weapon.
- (Repetition of name to indicate end of *Stotra*).

Om

Kalyana-Kalpataru

Business Rules

(1) **Kalyana-Kalpataru** is published every month of the Gregorian calendar. Each ordinary issue contains 64 pages of printed matter besides the title sheets and one coloured illustration. Every **October Number** is a **Special Number** dealing with some particular theme.

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The Manager,

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(India)

Nārāyaṇīyam

नमामि नारायणपादपङ्कजं करोमि नारायणपूजनं सदा ।

वदामि नारायणनाम निर्मलं स्मरामि नारायणतत्त्वमव्ययम् ॥

I bow to the Lotus-feet of Nārāyaṇa, I worship Him always, I utter only His name, and I always meditate on the eternal element that is Nārāyaṇa.

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः

इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा

After studying all *Śāstras* and making repeated thinking, this is well settled that Nārāyaṇa is to be always worshipped and propitiated.

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।

सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

As the water fallen from the heavens goes ultimately to the ocean, so the salutations given to all gods ultimately reaches to Keśava (Nārāyaṇa).

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